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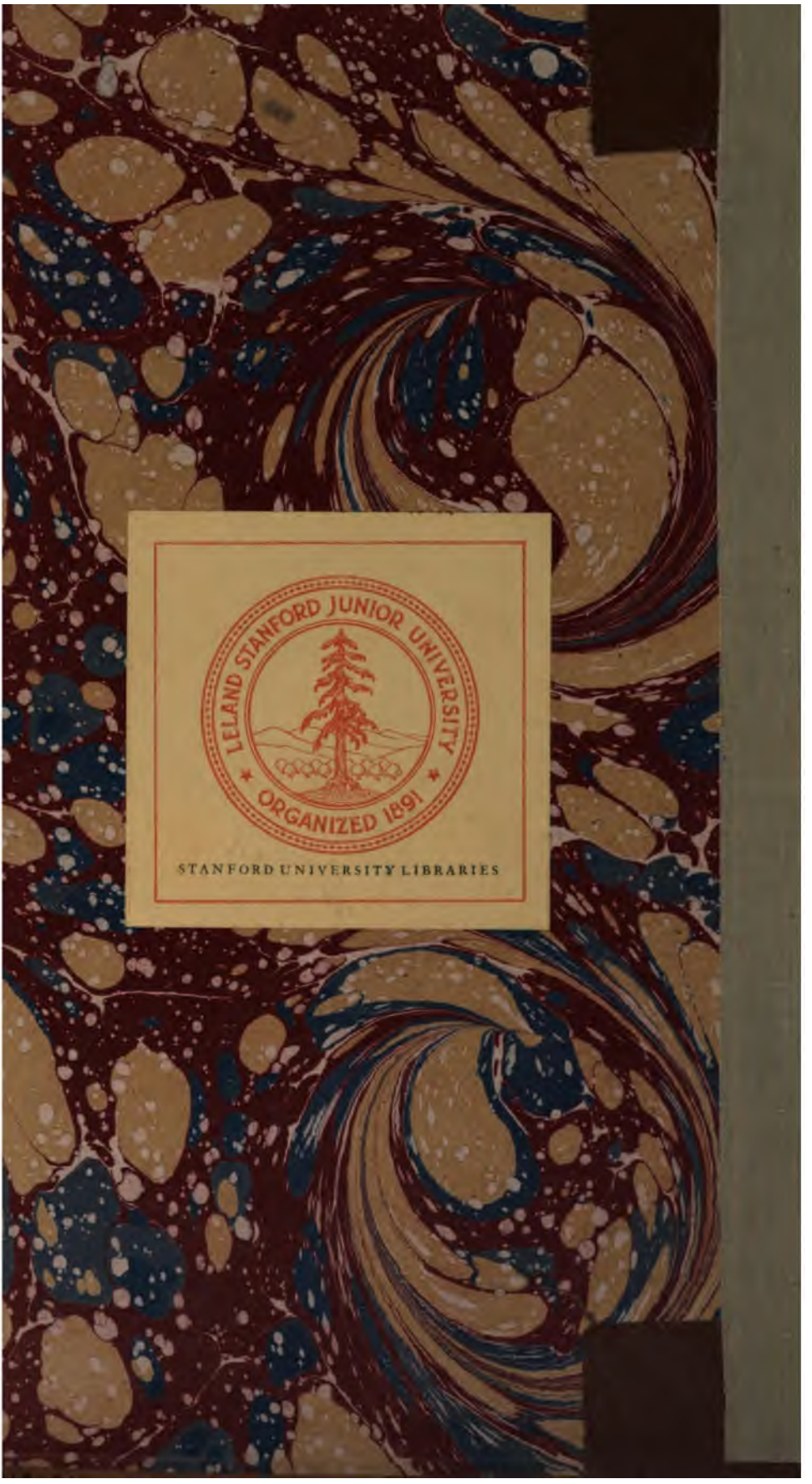
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MEMORIALS

OF THE

Most Reverend Father in God

THOMAS CRANMER,

SOMETIME LORD ARCHBISHOP OF CANTERBURY.

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WHEREIN

THE HISTORY OF THE CHURCH,

AND

THE REFORMATION OF IT, DURING THE PRIMACY OF THE SAID ARCHBISHOP,

Are greatly illustrated;

And many singular Matters relating thereunto, now first published (1694.)

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A NEW EDITION, WITH ADDITIONS.

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THE

THE

APPENDIX

TO THE

MEMORIALS

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ARCHBISHOP CRANMER.

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NUM. I.

Account of Mr. Pool's Book by Dr. Cranmer.

To the Ryght honorable, and my ſyngular good Lorde, my Lorde of Wylſhire.

IT may pleaſe your Lordeſhipe to bee advertiſed, that the Kynge his grace, my Lady your wyfe, my Lady Anne, your doughter be in good helth, whereof thankes be to God. As concernynge the Kinge hys cauſe, Mayſter Raynolde Poole hath wrytten a booke moch contrary to the kinge hys purpoſe, wyth ſuch wytte, that it appereth, that he myght be for hys wyſedome of the cownſel to the kinge hys grace. And of ſuch eloquence, that if it were ſet forth and knowne to the commen people, I ſuppoſe yt were not poſſible to perſuade them to the contrary. The pryncypal intent whereof ys, that the kinge hys grace ſholde be contente to commyt hys grete cauſe to the jugement of the pope: wherein me ſemeth he lacketh moch jugement. But he ſwadeth that with ſuch goodly eloquence, both of words and ſentence, that he were lyke to perſuade many: but me hee perſuadeth in that poynt no thynge at al. But in many Sir W. H. MSS.

other thynges he ſatysfyeth me very wel. The ſom wherof I ſhal ſhortly reherſe. Furſt, he ſheweth the cauſe, wherfore he had never pleaſure to intromytte hymſelf in this cauſe. And that was, the trouble, which was lyke to enſue to this realme therof by dyverſitie of tytles. Wherof what hurte myght come, we have had exſample in our fathers dayes by the tytles of Lancaſter and Yorke. And where os god hath gyven many noble gyfts unto the kinge hys grace, as wel of body and mynde, os alſo of fortune: yet this ex-
4 cedeth al other, that in hym al tytles do mete and come togyder, and this Realme ys reſtored to tranquillitie and peace: ſo oweth he to provide that this londe fal not agayne to the forſaide myſery and troble, which may come aswel by the people within this realme, which thynke ſurely that they have an hayre lawful already, with whom they al be wel contente, and wolde be ſory to have any other. And yt wolde be harde to perſuade thaym to take any other, levynge her: os alſo by the Emperour, whych ys a man of ſo grete power, the quene beying hys awnt, the Princes hys nece, whome he ſo moch doth, and ever hath favored. And where he harde reaſons for the kynge hys party, that he was moved of god hys lawe, which doth ſtraytly forbed, and that with many gret thretts, that no man ſhal mary hys brother hys wife. And os for the people, yt longeth not to thayr judgement, and yet yt ys to be thought, that thay wil be contente, whan thay ſhal knowe, that the awncyente Doctores of the Chyrch, and the determinations of ſo many grete vniverſities be of the kynge hys ſentence. And os concernynge the Emperour, if he be ſo unryghtful, that he wyl mayntene an unjuſt cauſe, yet god wil never fayl thaym, that ſtonde opon his party, and for any thynge wyl not tranſgreſſe hys commawndments. And beſyde that, we ſhal not lacke the ayde of the Frenſhe kynge, whyche partely for the Lege, whych he hath made with us, and partly for the dyſpleaſure and olde grutch, which he bereth toward the Emperour, wolde be glad to have occaſion to be avenged.

Thies reaſons he bryngeth for the kyngs party agaynſt hys owne opynyon. To which he maketh anſwer in this maner. Fyrſt, os towchynge the Lawe of god, he thynketh

that yf the kinge were pleaſed to take the contrary parte, he myght os wel juſtifie that, and have os good grownde of the ſcripture therfore, os for that parte which he now taketh. And yet if he thought the kyngs party never ſo juſte, and that this his mariage were undowtedly agaynſt godds pleaſure, than he cowde not deny, but yt ſholde be wel done for the kynge to refuſe this mariage, and to take another wyfe: but that he ſholde be a doar therin, and a ſetter forwarde therof, he cowde never fynde in hys harte. And yet he grawnteth, that he hath no good reaſon therfore, but only affection, which he bereth, and of dewty oweth unto the kyngs parſon. For in ſo doing he ſholde not only wayke, ye and utterly take away the Princes Title, but alſo he muſt neds accuſe the moſt, and cheife parte of al the kyngs lyfe hiderto, which hath bene ſo infortunate to lyve more than xx yers in a matrimony ſo ſhameful, ſo abominable, ſo beſtial and agaynſt nature, yf it be ſo os the books which do defend the kyngs party do ſay; that the abomination therof ys naturally wrytten and graven in every mans harte, ſo that none excuſation can be made by ignorance. And thus to accuſe the noble nature of the kyngs grace, and to take away the title of hys ſucceſſion, he cowde never fynd in hys harte, were the kyngs cauſe never ſo good. Which he doth knowlege to be only affection. Now os concernynge the people, he thynketh not poſſible to ſatisfye thaym by lernynge or prechynge; but os thay now do begyn to hate preiſts, this ſhal make thaym rather to hate moch more both lerned men, and alſo the name of lernynge, and bryng them in abomination of every man. For what lovynge men towarde their prynce wolde gladly heare, that eyther thayr prynce ſholde be ſo infortunate, to lyve ſo many yers in matrimony ſo abominable, or that thay ſholde be taken and cownted ſo beſtial, to approve and take for lawful, and that ſo many yeres, a matrimony ſo unlawful, and ſo much agaynſt nature, that every man in hys harte naturally doth abhorre yt. And that ys more, whan they heare this matrimony dyſprayſed, and ſpoken agaynſt, neyther by thayr own minds, nor by reaſons that be made agaynſt this matrimony, can thay be perſuaded to grutge agaynſt the matrimony, but for any

thynge thay do grutge againſt the divorſe. Wherin the people ſholde ſhew thaym ſelfes no men, but beſts. And that the people ſholde be perſuaded herto, he cannot thynke yt. And os for the autoritie of the Vniverſities, he thynketh and ſayeth, that many tymes thay be led by affections, which ys well known to every man, and wysſheth that thay never did erre in thayr determinations. Than he ſheweth with how gret difficultie the Vniverſities were brought to the kyngs party. And moreover agaynſt the autoritie of the Vniverſities, he ſetteth the autoritie of the kyngs grace father, and hys cowncel, the quenes father, and hys cowncel, and the pope and hys cowncel. Than he cometh agayn to the pope and themperour, and French kynge. And fyrſt the Pope, how moch he ys adverſary unto the kyngs purpoſe, he hath ſhewed diverſe tokens alredy, and not without a cauſe. For yf he ſholde conſent to the kyngs purpoſe, he muſt neds do againſt hys predeceſſores, and alſo reſtrayne hys owne power more than yt hath bene in tyme paſt, which rather he wolde be glad to extend, and moreover he ſholde ſet gret ſedition in many realmes, os in Portugal, of which kynge themperour hath maried on ſuſter, and the Duke of Savoy the other. Than he extolleth the power of themperour, and diminiſh the ayd of the Frenſh kynge towarde us, ſayinge that themperour without drawynge of any ſworde, but only by forbyddynge the courſe of marchandiſe into Flawnders and Spayne, may put this realme into gret dammage and ruyne. And what yf he wil therto draw hys ſworde, wherein ys ſo moch power, which beyng of moch laſſe power than he ys now, ſubdued the Pope and the French kynge? And os for the French men, they never uſed to kepe leage with us but for thayr own advantage, and wee can never fynde in our harts to truſt thaym. And yet yf now contrary to thayr olde nature thay kepe thayr leage, yet our nation ſhal thynk thaymſelfes in miſerable condition, yf thay ſhal be compelled to truſt opon thayr ayde, which alwayes have be our mortal enemyes, and never we loved thaym, nor thay us. And yf the French men have any ſuſpicion, that this new matrimony ſhal not continue, then we ſhal have no ſuccur of thaym, but opon ſuch conditions os ſhal be intolerable to this realme. And yf

thay followynge thayr olde nature and cuſtome, than do breake leage with us, than we ſhal loke for none other, but that Englonde ſhal be a prey betwene themperour and thaym. After all this he commeth to the poynte to ſave the kyngs honour, ſayinge that the kynge ſtondeth evyn opon the brynke of the water, and yet he may ſave al hys honour; but yf he put furth hys fote but on ſteppe forwarde, all hys honour ys drowned. And the meanes which he hath deviſed to ſave the kyngs honour ys this.

The reſte of this mater I muſt leave to ſhewe your Lordſhippe by mouth, whan I ſpeake with you, which I purpoſe, god Willynge, ſhal be to morow, yf the kyng's grace let 6
me not. Now the berer maketh ſuch haſt, that I can wryte no more; but that I heare no worde from my benefice, nor Mayſter Ruſſel's ſervunte ys not yet retourned ageyn, whereof I do not a lytle marveil. The kynge and my Lady Anne rode yeſterday to Windſower, and this nyght they be loked for agayne at Hampton Courte: god be their guyde, and preſerve your Lordſhippe to hys moſt pleaſure. From Hampton courte this xiij. day of June.

Youre moſt humble beideman,

Thomas Cranmer.

NUM. II.

Dr. Cranmer, Ambaſſador with the Emperor, his Letter to the King.

To the Kings Highneſs.

PLEASITH it your Highnes to underſtande, that at my laſt ſollicitacion unto Monſieur Grandeveile for an anſwer of the contracte of Merchandize betwene the Merchaunts of your graces reaulme, and the Merchaunts of themperors Low-Countreys; the ſaid Monſieur Grandeveile ſhewed me, that forſomoch as the Diate concernynge the ſaid Contracte was lately held in Flaundres, where the Quene of Hungary Sir W. H. MSS.

is Governatrice, themperor thought good to do nothynge therein without her advice, but to make anſwere by her, rather than by me. Wherefore it may pleaſe your grace no further to loke for anſwere of me herin, but of the Quene, unto whome the whole Anſwere is commytted. Morover, whan the ſaid Monſieur Grandeveile enquered of me, if I had any anſwere of the aide and ſubſidy, which themperor deſyered of your grace, I reported unto hym fully your graces anſwere accordynge unto myn inſtructions ſent unto me by your graces ſervant William Paget. Which anſwere he deſyered me to delyver hym in wrytynge, that he myght referre the ſame truly unto themperor, and ſo I dyd. Nevertheles themperor, now at his departynge, hath had ſuch importune buſynes, that Monſieur Grandeveile aſſigned me to repaire unto themperor agayn at Lintz, for there, he ſaid, I ſhal have an anſwere agayn in wrytynge. The French Ambaſſador, and I with al diligence do make preparacion to furniſh our ſelfs of wagans, horſes, ſhippes, tents, and other thynges neceſſary to our viage; but it wil be at the leſt viij or x dayes before we can be redy to depart hens. Yet we truſt to be at Lyntz before themperor; for he wil tary by the way at Paſſaw x or xij dayes.

As for the Turke, he reſideth ſtil in Hungary, in the ſame place, environned opon al parties, whereof I wrote unto your Highnes in my laſt letters. And themperor de-
7 parted from Abagh toward Vienna the ſeconde day of this month by lande, not commynge by this towne: but the ſame day the kynge Ferdinando departed from this Towne by water, and at Paſſaw xiiij myls hens thay ſhal mete, and ſo paſe furth unto Lyntz, which is the mydds way from hens unto Vienna. And there themperor wil tary to counſel what he wil do: and there al the Ambaſſadours ſhal know his pleaſure, as Monſieur Grandeveile ſhewed me.

I have ſent herewith unto your grace the copy of themperors Proclamation concernynge a general Councel, and a reformation to be had in Germany for the controverſyes of the faith. Alſo I have ſent the taxe of al the ſtats of thempire, how many Souldiers every man is lymitted unto, for the aide agaynſt the Turk. Wherein your grace may perceyve, that the greateſt Prince in Germany (onely the Duke

of Burgondy and Auſtry except) is not appoynted above 120 horſemen and 554 fotemen. Thus our Lorde evermore have your highnes in his preſervation and governance. From Regenſpurgh the iiij. day of September.

Your graces moſt humble ſubjecte,
Chaplain, and beidman,
Thomas Cranmer.

NUM. III.

A parcel of Jewels ſent from Greenwich to Hampton Court to the King. To the receipt of which he ſet his hand.

Henry R.

SENT unto the King's Highnes fro Grenewiche to Hampton courte, by Maſter Norrys the xxiſt day of Septembre in the xxiiijth year of his graces Reigne thies parcelles enſueing. Which parcellex his grace doth knoledge him ſelf to have receyved by this preſent bylle, ſigned with his moſt gracieux hand the day and yere above expreſſed. Sir W. H. MSS.

Furſte, One carkeyne of gold antique warke, having a ſhielde of gold, ſet with a great Roſe, contenyng xij Dyamants. One fayer table Dyamant. One poynted Dyamant. One table Rubye. One table Emerawde. And iij fayer hinging perles. 1.

Item, Another Carkeyne of golde of harts with ij hands holding a great owche of golde, ſet with a great table balaſſe. One pointed dyamant: Two table dyamants: Whereof one riſing with Lozanges, and the other flat. And one other long lozanged diamant. And iiij perles, with one longe perle pendaunt. 2.

Item, Another Carkeyne of golde enameled with blac and white, with an owche of golde enameled white and blew: Set with a great rockey Rubye: One rocky Emerawde: One pointed Dyamant. One table Dyamant. A 3.

harte of a Dyamant, rifing ful of Lozanges. And one fayer
8 hinging perle.

4. Item, Another Carkeyne of lynks of gold. The one enameled blac, the other gold: having an owche of golde, ſet with a great rockey balaſſe: two ſmal table Dyamants; and one Lozanged Dyamant. Five ſlight perles, and one long perle pendaunt therat.

5. Item, Another Carkeyne of gold, garniſhed thorowly with xxij coletts of dyamants, contening in al lxxvij diamant ſmal and great: and xliij perles, with an owche of Antique, ſet with xiiij dyamants, one rockey Rubye, and one rockey Emerawde; and a flat round hinging perle.

6. Item, Another Carkeyne of golde, enameled blac, with an owche, ſet with a fayer table balaſſe, and three ſmal tryangled dyamants, and five perles.

7. Item, A George on horſe back: garniſhed with xvj ſmal Dyamants. And in the belly of the Dragon a rockey perle.

8. Item, Another Carkeyne of golde: al blac, having a George on horſeback; garniſhed with xviij ſmal Dyamants. And in the belly of the Dragon a perle ragged.

9. Item, A cheyne of golde, of Spaynisſhe facion, enameled, white, red and black.

NUM. IV.

The King to Dr. Boner, his Majeſty's Agent, to declare to the Pope his Appeal from him, and his Sentence.

By the King.

Henry R.

Ex W. H. MSS. TRUSTY and Welbeloved, we grete ye well. Signifying unto the ſame, that we have appelled from the Pope's Sentence, lately gevyn againſt us; which Appele ye receiving herewith, with a Proxy deviſed for that intent, Our mind and pleaſure is, that if it is thought to you good and beneficial, for conſervation of the ſame, ye intimate the ſame to

the Pope after the order and forme of Lawe, and according to our ſaid proxy ſent unto you. And if not, to advertiſe us of your mind and opynyon in that behalf. Geven under our Signet at our Caſtell of Windeſſour, the xviij day of Auguſt.

To our Truſty and Welbeloved
Mr. Doctor Bonner.

NUM. V. 9

Cranmer's Proteſtation at his Conſecration.

IN Dei nomine Amen. Coram vobis autentica perſona et teſtibus fide dignis, hic preſentibus, Ego Thomas in Cant. Archiepiſcopum electus dico, allego, et in hiis Scriptis palam, publicè et expreſsè proteſtor: Quod cum juramentum, ſive juramenta ab Electis in Cant. Archiepiſcopos ſummo Pontifici præſtari ſolita, me ante meam Conſecrationem, aut tempore ejuſdem pro forma potius quam pro eſſe, aut re obligatoria ad illam obtinendam oporteat; non eſt, nec erit meæ Voluntatis aut intentionis per hujuſmodi juramentum vel juramenta, qualitercunque verba in ipſis poſita ſonare videbuntur, me obligare ad aliquod ratione eorundem poſthac dicend. faciend. aut attemptand. quod erit aut eſſe videbitur contra legem Dei, vel contra illuſtriſs. Regem noſtrum Angliæ, aut Remp. hujus ſui Regni Angliæ, legeſve aut prærogativas ejuſdem. Et quod non intendo per hujuſmodi juramentum aut juramenta, quovis modo me obligare, quominus libere loqui, conſulere et conſentire valeam, in omnibus et ſingulis, Reformationem religionis Chriſtianæ, Gubernationem Eccleſiæ Anglicanæ; aut Prærogativam Coronæ ejuſdem, Reipublicæve commoditatem, quoquomodo concernentibus, et ea ubiq; exequi et reformare, quæ mihi in Eccleſia Anglicana reformanda videbuntur. Et ſecundum hanc interpretationem et intellectum hunc, et non aliter, neq; alio modo, dicta juramenta me præſtiturum proteſtor et profiteor. Proteſtorq; inſuper, quodcumq; juramentum

Cranm. Reg.

ſit, quod meus Procurator ſummo Pontifici meo nomine antehac præſtitit, quod non erat intentionis aut Voluntatis meæ ſibi aliquam dare poteſtatem, cujus Vigore aliquod juramentum meo nomine præſtare potuerit contrarium aut repugnans juramento per me præſtito, aut impoſterum præſtando præfato Illuſtriſſ. Angliæ Regi. Et caſu, quod aliquid tale contrarium aut repugnans juramentum meo nomine præſtitit, Proteſtor, quod illud me inſcio, et abſq; mea authoritate præſtitum, pro nullo et invalido eſſe volo. Quas Proteſtationes in omnibus clauſulis et ſententiis dictorum juramentorum repetitas et reiteratas volo. A quibus per aliquod meum factum vel dictum quoviſmodo recedere non intendo, nec recedam. Sed eas mihi ſemper ſalvas eſſe volo.

NUM. VI.

Cranmer's Oath taken at his Conſecration to the Pope.

Cranm. Reg. EGO Thomas Electus Cantuarienſis ab hac hora, ut antea, fidelis et obediens ero B. Petro, Sanctæ Apoſtolicæ Romanæ Eccleſiæ, et Domino meo D. Clementi VII. ſuiſque Succeſſoribus canonicè intrantibus. Non ero in conſilio aut conſenſu, vel facto, ut vitam perdant, vel membrum, ſeu capiantur mala captione. Conſilium verò quod mihi crediturі ſunt per ſe aut nuncios, ad eorum damnum, me ſciente, nemini pandam. Papatum Romanum, et Regalia S. Petri adjutor eis ero, ad retinendum et defendendum, ſalvo meo ordine, contra omnem hominem. Legatum Sedis Apoſtolicæ in eundo et redeundo honorificè tractabo, et in ſuis neceſſitatibus adjuvabo; Vocatus ad Synodum veniam, niſi præpeditus fuero Canonica præpeditione. Apoſtolorum limina Romana Curia exiſtente citra Alpes ſingulis annis, ultra vero montes ſingulis bienniis Viſitabo, aut per me, aut per meum nuntium, niſi Apoſtolica abſolvat Licentia. Poſſeſſiones vero ad menſam mei Archiepiſcopatus pertinentes non vendam, neq; donabo, neq; impignerabo, neq; de novo infeudabo, vel aliquo modo alienabo, inconſulto Romano

Pontifice. Sic me Deus adjuvet, et hæc Sancta Dei Evangelia.

NUM. VII.

Cranmer's Oath to the King for his Temporalties.

I T. C. renonce and utterly forſake all ſuche clauſes, words, ſentences, and graunts, whiche I have of the Popes Holynes in his Bulls of the Archbiſhopriche of Caunterbury that in any maner wiſe, is, or may be hurtefull, or prejudiciall to your highnes, your heires, Succeſſors, aſtate, or Dignite Roiall. Knowlaging my ſelfe to take and holde the ſaid Archbiſhopriche immediately, and oonly, of your Highnes, and of none other. Mooſt lawly beſeching the ſame for reſtitucon of the Temporalties of the ſaid Archbiſhoprich; Promyſing to be feithful, true and obedient ſubject to your ſaid Highnes, your Heires and Succeſſors, during my liff. So helpe me God, and the holy Evangeliſts. Cleopatra, E. 6.

NUM. VIII.

The King's Proclamation[a] *for bringing in Seditious Books.*

THE Kings mooſt royall maieſtie being enformed that ſundry contentions and ſyniſtre opinions *hath by wronge teachynge and nawghty printed boks in creſyd and* growen w*in this his realme of England and other his domynyons amongs his loving Subjects of the ſame *contrary to the* true faythe, reverence and due obſervation of ſuch ſacraments and Sacramentalls and laudable rytes, ceremonies, as heretofore have ben uſed and accuſtumed within the Churche Cleopatra, E. 5.

[a] Printed in this edition from the inſtrument itſelf in the Britiſh Muſeum; in which are ſeveral corrections and additions in the hand-writing of King Henry VIII. diſtinguiſhed here by Italics.

of England, Whereof his Hieghnes immedyately, under god is iuſtely and laufully Soverayn, chefe and ſuppreme hedd in erthe immedyately under Chriſt *Eſtimyng alſo that* by occaſion of ſundry prynted bookes in Engliſhe tonge as be brought from outward parties and by ſuch like books as have been prented within this his realme ſett forth w^t^ priviledge conteyning annotacions and additions in the margines, prologs, and calendars, imagyned and invented by the makers dyviſers and printers of the ſame books, as by ſundry Strange perſones called Anabaptiſts *and Sacramentarys* which be lately comen into this realme wher ſome of them remayn privily vnknowen. And by *ſome* other his Hieghnes ſubjects uſing ſom ſuperſticious ſpeches and raſhe words of erroneous matters, and fantaſticall opinyons *bothe* in their prechings and famylyar *communications* Wherby dyverſe and many of his *ſimple* loving ſubjects have ben enduced and encoraged arrogantly and ſuperſticyoſly to argue and diſpute in open places tavernes and Alehowſes *not wonly vppon baptyſme but allſo vppon* the holy and bleſſed ſacrament of the Aultre, *and farther* allſoo to breke contempne and deſpiſe of their own private willes and appetites, other holye Sacraments laudable rytes and ceremonyes heretofore vſed and accuſtumed in this his graces realme and churche of England not only to the greate ſlaundre of ſundry the Kings true ſimple and unlerned ſubjects and other but alſo to the reproche and vituperacion of this ſaid hole realme and church, to his graces hiegh diſcontentacion and diſpleaſo^r^ w^t^ daungier of encreaſe of, the ſaid enormities and abuſes, onles his hieghnes ſhuld ſpedely reforme and redreſſe the ſame. Wheruppon his Maieſtie mooſt prudently pondering and conſydering the grete cure and chardge which it hath pleaſed Allmighty god of his infynite goodnes to commytt to his Maieſtie over all the congregation of the ſaid church of England And above all things erneſtly willing and deſiring to advaunce and ſett furth the holye worde of god to his dyvin hono^r^ and glorie, and to conſerve his ſaid realme and churche commytted to his chardge in peace vnytie reſt and tranquillitie from all wykked errors and erronyouſe opynyons and diſſention. Doth therfor ſtraitly chardge and commaunde by this his

preſent proclamation aswell all and ſinguler his ſubjects *off what degre ſo ever they be* as all other what ſoever reſyaunts or inhabitaunts w^th^in this his realme or any other his domynyons that from hensforth they and euery of them for his part ſhall obey kepe and obſerve all and ſinguler ſuch Articles as hereafter folowe vppon the paynes and penalties conteyned and ſpecyfied in the ſame.

Firſt for expelling and advoyding the occaſion of the ſaid errors and ſedycyous opynyons by reaſon of bookes emprinted in the Engliſhe tong brought and tranſported from owtward parties. The Kings mooſt royall Ma^tie^ ſtraictly chardgeth and commaundeth that no perſonne or perſonnes of what aſtate degre or condytion ſo ever he be, ſhall from hensforth withowt his Ma^ties^ ſpecyall licence, tranſporte or bring from owtward parts into this his realme of Englande or any other his graces domynyons Any maner books printed in the Engliſh tong nor ſell *gyff* vtter or pupliſhe any ſuch books from hensforth to be brought into this realme or into any other his hieghnes domynyons vppon the paynes that the offendor in that article ſhall not only incurre and rune into his grac's mooſt hiegh diſpleaſo^r^ and indignacion, but allſo ſhall loſe and forfait to his Ma^tie^ all *hys or* their goods and catalls, and haue empryſonment at his grac's wyll.

Item that no perſon or perſones in this realm ſhall from hensforth printe any books in the Engliſhe tonge *onles* vppon examynacion made by ſome of his grac's pryve counſaile or other ſuch as his hieghnes ſhall appoint, *they ſhall have lycence ſo to do and yet ſo havyng nott to put thes wordes cum privilegio Regali w^t^ owght addyng ad imprimendum ſolum.* And that the hole copie or ells at the leſt theffect of his licence and privilege be therw^t^ printed and playnly declared and expreſſed in the Engliſhe tonge vnderneth them nor from hensforth ſhall print or bring into this his realme any boks of dyvyn ſcripture in the Engliſh tong w^t^ any annotacions in the margyn or any prologe or addytions in the Calendar *or table* except ſuch annotacions be firſt vieued examyned and allowed by the Kyngs hieghnes or ſuch of his counſaile or other as it ſhall pleaſe his Ma^tie^ to affigne therto but oonly the playn ſentence and

texte w^t a table or Repertory inſtructing the reader to fynde redely the chapto^rs conteyned in the ſaid booke and theffects therof Nor ſhall from hensforth prynt any boke of tranſlacions in the Engliſhe tong, onles the *playne* name of the tranſlato^r therof be conteyned in the ſame boke, or ells *that* the Printer woll aunſwer for the ſame as for his owne pryve dede and acte and otherwiſe *to make the tranſlatour the prynter* to ſuffre empriſonement and make a fyne at the Kings will and pleaſo^r

And the maynteners abetters printers ſellers vtterers and kepers of any boks owt of the which any ſuche lewde opinyons eyther againſt the mooſt bleſſed ſacrament of the aulter or ſetting forth any erronyouſe opynion of the ſaid anabaptiſtes maye be gathered his hieghnes allſo intendeth in like caſe to puniſh as is aforeſaid w^towt any ſauo^r or mercy to be ſhewed to any of them offending in any of the premiſſes.

Item that no perſone or perſones vſing the occupacion of printing of bokes in this realme ſhall print vtter ſell or cauſe to be publiſshed any books of ſcriptur in the Engliſh tong vntyll ſuch tyme as the ſame bokes be firſt viewed examyned and admitted by the Kings hieghnes, or oon of his grac's privie counſaile, or oon biſshop of this realme *whoſe name allſo we woll to be expreſſyd* vppon payne not only to incurre and runne into the kings mooſt hiegh diſpleaſo^r and indignacion, but allſo to loſe and forfaict all their goods and catalls and ſuffre empryſonement at his grac's wyll.

Item foraſmuch as dyverſe and ſundry Straungiers of the ſect and falſe opynyon of the Anabaptiſtes *and Sacramentarys* ben lately comen into this realme, wher they lurke ſecretely in dyverſe corners and plac's myndyng craftely and ſubtely to provoke and ſtirr the Kings loving ſubjects to their erro^rs and opynyons wherof parte of them by the greate travaile and diligence of the Kings hieghnes and his counſaile be apprehended and taken. The Kings mooſt royall Ma^tie declareth and notyfieth to all his loving ſubjects that his hieghnes like a godly and Catholike prince abhorreth and deteſteth the ſame ſects and their wykked and abhomynable erro^rs and opynyons and entendeth to proced againſt ſuch of them as be all redy apprehended accordyng

to their merities and the lawes of his realme, to thentent his ſubjects ſhall take exemple by their punyſhmentes and not adhere to their falſe and deteſtable opinions but vtterly forſake and relinquiſhe the ſame which his hieghnes ſtraightly commaundeth them ſoo to doo vppon payn of like punyſhment *and alſo that wherſoever any ſuche be knowne they ſhall be detected and with a convenyent diligence as may be informe his maieſte or ſumme of hys counſell to the intente they may be puniſhyd accordyng to theyre deſarts and the maynteners abetters or prynters off the ſame oppinions w^t^ any owther abiections off all bokes ought of whyche any ſhuche leude oppinions mygh be gederyd* And over this his Ma^tie^ ſtraitly chargeth and commaundeth all other ſtraungers of the ſame Anabaptiſtes *and Sacramentaries* erroneouſe ſects not being apprehended *or knowne* that they *within viij or x days* after this preſent proclamacion w^t^ all celeritie ſhall departe oute of this realme and all other his domynions vppon payn of loſſe of their lyves and forfeicture of all their goods w^t^owt any fauo^r^ remiſſion or Indulgence to be adminiſtred to any of the offendo^rs^ againſt the teno^r^ of this preſent Article.

Item foraſmuch as the mooſt bleſſed and holye ſacrament of the Awter is the veraye body and bludd of o^r^ lorde Ihus Criſt o^r^ only ſavio^r^ and redemo^r^ and ſo hath and ought to be taken and beleved by the hole congregacion of Chriſten men vppon the perill of dampnacion truly and w^t^owt any ſyniſtre Argumentes or Sophiſticall opynyons grounded w^t^owt fayth vppon fantaſticall reaſons. His hieghnes therfo^r^ myndyng erneſtly to conſerve his people in the true and iuſt fayth of the ſaid holly and bleſſed ſacrament, and that they ſhall not be ſeduced or bigyled by fantaſticall reaſons and argumentes ſtraictly chardgeth and commaundeth all and ſingular his louing ſubjects and other reſiaunts w^t^in this his realme and all other his domynions that they nor any of theim from hensforth ſhall reaſon diſpute or argue vppon the ſaide hooly and bliſſed ſacrament nor of the myſteries therof vppon payne of loſſe of their lyves and forfaiture of their goodes w^t^owt any favour or pardon to be ſhewed by his Maieſtie to any offending in this bihalf. Except and reſerued to lerned men in holye ſcripture in-

ſtructed and taught in the Uniuerſities their libertie and priuilege in their ſcoles and places accuſtumed concerning the ſame and otherwiſe in communicacion wᵗowt ſlaunder of any man for the onely confirmation and declaration of the trweth therof.

Item foraſmuch as dyuerſe and ſundry perſonnes have preſumed and doo arrogantly attempt of their ſenſuall appetits and frowarde raſhe wills to contempne breke and violate dyuerſe and many laudable ceremonies and rites heretofore vſed and accuſtumed in the Churche of Englande and yet not abrogated by the Kings hieghnes authoritie, wherby dayly riſeth much difference ſtrife and contention amongs diuerſe and ſundry his loving ſubiects, As for and concerning the ceremonyes of holy bredd, holye water, proceſſyon, kneling and kreping *oon good fryday to* the croſſe and eſter daye, ſetting vpp of lights before the Corpus Chriſti, beryng of Candels vppon the daye of the puryfycacion of oʳ ladye, ceremonyes vſed at the purificacion of wemen deliuered of child, and offering of their cryſomes keping of the foure offering dayes, payment of tythes according to the old cuſtumes of the Realme, and all other ſuch like *laudabyll* ceremonyes heretofore vſed in the church of England which as yet be not abholiſhed nor taken awaye by the Kings hieghnes.—His Maᵗⁱᵉ: for advoyding ſuch contentions and the occaſions of the ſame amongs his loving ſubiects, dooth ſtraictly chardge and commaunde all and finguler his ſubiects and other reſyaunts wᵗin this his Realme that they and euery of them ſhall obſerue and kepe all and finguler the ceremonyes bifore ſpecyfied and all other ſuch like ceremonyes heretofore vſed and accuſtumed in this realme and not abrogated nor aboliſhed by his hieghnes nor by his lawes or authoritie royall, ſoo as they ſhall vſe and obſerue the ſame wᵗowt ſuperſtition and eſteme them for good and laudable ceremonyes, tokyns and ſignes, to put vs in remembraunce of things of hiegh perfection and non otherwiſe, and not to repoſe any truſt of ſaluacion in theim but take them for good Inſtructions vntyll ſuch tyme as his Maᵗⁱᵉ: doo chaunge or abrogate any of them, As his hieghnes vppon *reſonable* conſyderacions and reſpects if it ſhall hereafter ſeme, to his mooſt excellent wiſedom ſo to be

convenyent and expedyent for the quyetnes of his people and the advauncement of his coem wealth *bothe may and intendyth to doo.*

Finally his Ma^tie vnderſtanding, that a fewe nombre of this his realme being preſtes aswell Religious as other, haue taken wifs and maryed themſelfs contrary *to the holſumme moniſſions off ſaint Palle ad Thimotheum ad Titum and ad Corintheos bothe firſt and ſeconde and contrary alſoo to the oppinions off meny off the olde faders and expoſiters off ſcripture not eſtimyng alſo* the Awowe and promyſe of chaſtitie which they made at the receyving of their holye ordres *hys hyghtnes* in no wiſe myndyng that the generalitie of the clergie of this his realme ſhuld w^t thexemple of ſuch a fewe nomber of light perſones procede to maryage w^towt a coem conſent of his hieghnes and the realme Dothe therfor ſtraictly chardge and commaunde aswell all and ſinguler of the ſaid preſtes as haue attempted maryages as all ſuch as woll hereafter preſumptuouſly procede in the ſame, that they ne any of them ſhall miniſtre any ſacrament or other miniſtry miſticall ne have any office, dignitie, cure, privilege, profite or commodytie heretofore accuſtumed and bilonging to the clergie of this realme but ſhall vtterly after ſuch maryages be expelled and deprived from the ſame and be had and reputed as laye perſonnes to all purpoſes and entents, And that ſuche as ſhal after this proclamacion contrarie to this commaundement of their preſumptuous mynd take wifs and be maryed ſhall rune in his grac's Indignacion and ſuffre further puniſhment and enpriſonement at his grac's will and pleaſor.

NUM. IX. 13

Biſhop Fiſher to Secretary Crumwel, declaring his willingneſs to ſwear to the Succeſſion.

AFTER my moſt humyl commendacions. Where ass ye be content, that I ſhold wryte unto the Kyngs Hyghnes, in gode fathe I dread me, that I kannot be ſoo circumſpect Cotton Libr. Cleop. E. 6. F. 172.

in my writeng, but that ſome word ſhal eſkape me, wherewith his Grace ſhal be moved to ſome farther diſpleaſure aganſte me, wherof I wold be veray ſory. For as I wyll anſwer byfor God, I wold not in eny maner of poynte offend his Grace, my deuty ſaved unto God, whom I muſt in every thing prefer. And for this conſideracion I am full loth, and full of fear to write unto his Hyghneſs in this matter. Neverthelefs ſythen I conceyve, that it is your mind, that I ſhal ſo doo, I wyl endevour me to the beſt that I kan. But firſt hear, I muſt byſeche yow, good M. Secretary, to call to your rememberance, that at my laſt beyng byfor yow, and the other Comyſſionars, for taking of the othe concernyng the Kyngs moſt noble ſucceſſion, I was content to be ſworn unto that parcel concernyng the Succeſſion. And ther I did rehears this reaſon, which I ſade moved me. I dowted nott but that the Prynce of any Realme, with the aſſent of his Nobles and Comons, myght appoynte for his Succeſſion royal ſuch an order, as was ſeen unto his Wiſdom moſt accordyng. And for this reaſon I ſade that I was content to be ſworn unto that part of the othe, as concerning the Succeſſion. This is a veray trowth, as God help my ſowl att my moſt neede; albeitt I refuſed to ſwear to ſome other parcels, bycauſe that my Conſcience wolde not ſerve me ſo to doo.

NUM. X.

Lee Biſhop Elect of Litchfield and Coventry to Secretary Crumwel concerning Bp. Fiſher.

Cotton Libr. Cleop. E. 6. F. 165. b.

PLESSEYTH you to be aduertiſſeyd, that I have been with my Lorde of Rocheſter, whoe is as yee lefte hym: that is to ſay, ready to make hys othe for the Succeſſion, and to ſwere never to mell more in diſputacion of the validite of the Matrimony, or invalidite, with the Lady Dooger; but that utterly to refuce. But as for the caſe of the prohibition Leviticall, hys conſcience is ſoe knytt, that he cannot put it off frome him, whatſoeever betyde hym. And

zeytt hee wyll and dothe fermely profeſs his Allegians to our Soveraign Lorde, the Kyng, during hys lyfe. Treuly the man is negh goyne, and dowtleſſe cannot contynew, onles the Kyng and his Counſell be merciful to hym. For the body cannot bere the clothes on his bake as knewyth God. Whoo preſerve you. In haſt ſcriblyd by your own meſt bounden.

Roland Co. et Litch. electus et confirmatus.

NUM. XI. 14

The Archbiſhop to Secretary Crumwel, in behalf of Bp. Fiſher, and Sir Thomas More.

Right Worſhipful Maiſter Crumwel,

AFTER moſt harty Commendations, &c. I doubte not but you do right wel remembre, that my Lorde of Rocheſter and Maſter More were contented to be ſworne to the Act of the Kings Succeſſion, but not to the [b] Preamble of the ſame. What was the cauſe of thair refuſal thereof, I am uncerten, and thay wolde by no means expreſſe the ſame. Neverthelefs it muſt nedis be, either the diminution of the auoritie of the Buſhope of Rome, or ells the reprobation of the Kyngs firſt pretenſed Matrimony. But if thay do obſtinatly perſiſte in thair opinions of the Preamble, yet, me ſemeth, it ſcholde not be refuſed, if thay wil be ſworne to the veray Acte of Succeſſion: ſo that they wil be ſworne to mayntene the ſame againſt al powers and potentates. For hereby ſhalbe a greate occaſion to ſatisfy the Princeſſe Dowager and the Lady Mary, which do thynk that they ſholde dampne thair ſowles, if thay ſholde abandon and relinquyſh their aſtates. And not onely it ſholde ſtoppe the mouthes of thaym, but alſo of th'Emperor, and other thair freinds, if thay gyve as moche credence to my Lorde of

Cotton Libr. Cleop. E. 6, F. 181.

[b] The Preamble to this Act may be read in the Hiſtory of the Reformation, part i. p. 145.

Rocheſter, and Maſter More ſpekynge or doinge agaynſt thaym, as thay hitherto have done, and thought, that al other ſholde have done, whan they ſpake and did with thaym. And peradventure it ſholde be a good quietation to many other within this reaulm, if ſuch men ſholde ſay, that the Succeſſion, compriſed within the ſaid Act, is good and according to Godds lawes. For than I thynke there is not one within this reaulme, that would ones reclayme againſt it. And where as diverſe perſones, either of a wilfulnes, wil not, or of an indurate and invertible conſcience, can not, altre from thair opinions of the Kyngs firſt pretenſed mariage, (wherein thay have ones ſaid thair minds, and percaſe have a perſuaſion in thair heads, that if they ſholde now vary therefrome thair fame and eſtimation were diſtayned for ever,) or ells of the autoritie of the Busſhope of Rome: yet if al the Reaulme with one accorde wolde apprehende the ſaid ſucceſſion; in my jugement it is a thynge to be amplected and imbraced. Which thing, although I truſt ſurely in God, that it ſhal be brought to paſſe, yet hereunto might not a little avayle the conſent and othes of thies two perſones, the Busſhope of Rocheſter, and Maſter Moore, with thair adherents, or rather Confederates. And if the Kyngs pleaſure ſo were, thair ſaid othes might be ſuppreſſed, but whan and where his Highnes might take ſome commodite by the publiſhing of the ſame. Thus our Lord have you ever in his conſervation. From my maner at Croyden the xvii day of April.

Your own aſſured ever

Thomas Cantuar.

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NUM. XII.

Nix Biſhop of Norwich to Warham Archbiſhop of Cant. for ſuppreſſing ſuch as read Books, brought from beyond Sea.

Cleopatra, E. 5. F. 360.

AFTER moſte humbill recommendation, I do your Grace tundreſtande, that I am accombred with ſuch, as kepith and redith theſe arronious boks in Engleſh, and beleve and gif credence to the ſame, and teacheth others, that they

ſhuld ſo do. My Lorde, I have done that lieth in me for the ſuppreſſion of ſuche parſons; but it paſſith my power, or any ſpiritual man for to do it. For dyverſe ſaith openly in my Dioceſſe, that the Kings grace wolde, that they ſhulde have the ſaide arroneous boks, and ſo maynteyneth themſelf of the Kinge. Wherupon I deſired my Lorde Abbot of Hide to ſhew this to the Kinges grace, beſechinge him to ſende his honorabill Lettres undre his Seall, downe to whome he pleaſe, in my Dioceſſe. That they may ſhew and publiſh, that it is not his pleaſure, that ſuche boks ſhould be had or red; and alſo puniſh ſuche as ſaith ſoo. I truſte before this letter ſhal come unto you, my ſaide Lorde Abbot hath done ſo. The ſaide Abbot hath the names of ſome, that crakyth in the Kings name, that their falſe opinions ſhold goo furth, and will dye in the quarrell, that their ungracious opinions be true, and truſtith by Michalmas daye, ther ſhal be more, that ſhall beleve of ther opinions, than they, that beleveth the contrary. If I had knowen, that your Grace had bene at London, I wolde have commanded the ſaide Abbot to have ſpoken with you. But your Grace may ſend for him, whan ye pleaſe, and he ſhal ſhow you my whole mynd in that mater; and how I thought beſt for the ſuppreſſion of ſoch, as holdyth theſe arronious opinions. For if they contynue any time, I thynk they ſhall undoe us all. The ſaid Abbot departed from me on Monday laſte: and ſith that tyme I have had moche trouble and buſineſs with other in like mater: And they ſay, that wherſomever they go, they here ſay, that the Kings pleaſure is, the N. Teſtament in Engliſh ſhal go forth, and men ſholde have it and read it. And from that opinion I can no wiſe induce them. But I had gretter auctoritie to punyſhe them, than I have. Wherfore I beſeiche your good Lordſhep, to advertiſe the Kings grace, as I truſt the ſaid Abbot hath done, before this letter ſhal come unto your grace; that a remedy may be had.

For now it may be done wel in my Dioceſſe: for the Gentilmen and the Commenty be not greatly infect; But marchants, and ſuche that hath ther abyding not ferre from the See. The ſaide Abbot of Hyde canne ſhow you of a Curat, and well lerned in my Dioceſſe, that exorted his Pa-

riſheners to beleve contrary to the Catholic faith. There is a Collage in Cambrige, called Gunwel haule[c], of the foundation of a Bp. of Norwich. I here of no clerk, that hath commen ought lately of that Collage, but ſaverith of the frying panne, tho he ſpek never ſo holely. I beſeche your grace to pardon me of my rude and tedious writinge to you: the zele and love, that I ough to Almighty God,
16 cauſe me this to do. And thus Almighty God longe preſerve your Grace in good proſperite and health. At Hoxne the xiiijth. day of Maij, 1530.

Your obedienſary and dayly Orator.

R. Norwich.

NUM. XIII.

Archbiſhop Cranmer to King Henry, complaining of a Prior in Canterbury that had preached againſt him.

Cleopatra, E. 6. F. 232. PLEASITH it your Grace to be advertiſed, That where aswel by your Graces ſpecial lettres, dated the thirde day of June in the xxvijth. yere of your Graces moſt noble reigne, as alſo by mouth in Wyncheſter at Michelmas laſt paſt, your Grace comawnded al the Prelates of your Realme, that they with al acceleration and expedition ſholde do their diligence every one in his Dioces, fully to perſwade your people of the Bp. of Rome his autoritie, that it was but a falſe and injuſt Uſurpation, and that your Grace of veray right and by Godds lawe is the Supreme Heade of this Church of England, next immediatly unto God: I to accompliſh your Graces Comawndment, incontinent opon my retorne from Wyncheſter, (knowinge that al the Countrie about Otforde and Knol, where my moſt abode was, were ſufficiently inſtructed in thoſe maters alredy) cam up into thies parties of Eſte Kent onely, by preaching to perſuade the peple in the ſaid two Articles. And in mine own church at Cantorbury, bicauſe I was informed, that that Towne in

[c] From whence came Shaxton, Bp. of Sarum; and Skip, Queen Anne's chaplain, and Bp. of Hereford.

thoſe two poynts was leſt perſwaded of al my Dioces; I preached there two Sermons my ſelfe. And as it then chawnced, Dr. Leighton was preſent at my firſt Sermon, beinge then your Graces Viſitor. Of whome, if it ſo pleaſe your Grace, you may heare the report what I preached.

The ſcope and effect of both my Sermons ſtode in three thyngs. Firſt, I declared, that the Bp. of Rome was not Godds Vicar in erth, as he was taken. And although it was ſo taught thies three or four hundreth yers, yet it was done by the meanes of the Bp. of Rome, who compelled men by othes ſo to tech, to the mayntenance of his autoritie contrary to Godds worde. And here I declared by what meanes and craft the buſhops of Rome obteyned ſuch uſurped autoritie. Seconde, Bycauſe the See of R. was called *Sancta Sedes Romana*, and the Buſshope was called *Sanctiſſimus Papa*; and mennys conſciences peradventure coulde not be quyete to be ſeparated from ſo holy a place, and from Godds moſt holy Vicar: I ſhewed the people, that this thyng ought nothynge to move theym. For it was but a Holines in name. For in dede there was no ſuch holynes at Rome. And hereupon I took occaſion to declare the glory, and Pompe of Rome, the Covetouſnes, the unchaſt lyvyng, and the mayntenance of al vices. Thirde, I ſpake agaynſt the Bp. of Rome his lawes. Which he calleth *Divinas Leges* and *Sacros Canones*, and maketh theym equal with Godds Lawes. And here I declared, that many of his Lawes were contrary to Godds lawes. And ſome of theym, which were good and laudable, yet thay 17
were not of ſuch holynes, as he wolde make theym; that is, to be taken as Godds lawes, or to have remiſſion of ſynnes by obſervyng of theym. And here I ſayd, that ſo many of his lawes, as were good, men ought not to contemne and deſpiſe theym, and wilfully to breake theym. For thoſe that be good your Grace hath receyved, as lawes of your Realme, untyl ſuch tyme, as other ſhold be made. And therfore as lawes of your realm, they muſt be obſerved, and not contempned. And here I ſpake as wel of the Ceremonies of the Church, as of the forſaide lawes; that they ought neither to be rejected or diſpiſed, nor yet to be obſerved with this opinion, that they of themſelfes make men

holy, or that they remytt ſynne. For ſeinge, that oure ſynnes be remitted by the deth of our Savior Chriſt Jeſus, I ſayd, it was to moch injury to Chriſt, to impute the remiſſion of our ſynnes to any Lawes or ceremonies of mans makynge. Nor the Laws and ceremonies of the Church at their firſt making were ordened for that intent. But as the common lawes of your Graces realme be not made to remit ſynne, nor no man doth obſerve theym for that intent, but for a common commodity, and for a good ordre and quietnes to be obſerved among your Subjetts; evyn ſo were the laws and ceremonies firſt inſtituted in the Church for a good ordre, and remembrances of many good thyngs, but not for remiſſion of oure ſynnes. And though it be good to obſerve theym wel for that intente, thay were firſt ordened; yet it is not good, but a contumelie unto Chriſt to obſerve theym with this opinion, that they remit ſynne; or that the veray bare obſervation of theym, in it ſelf, is an holines before God: Although they be remembrances of many holy thyngs, or a diſpoſition unto goodnes. And evyn ſo do the lawes of your Graces realm diſpoſe men unto juſtice, to peace, and other true and perfite holines. Wherfore I did conclude for a general rule, that the people ought to obſerve theym, as they do the laws of your Graces realm, and with no more opinion of holines or remiſſion of ſynne, than the other common Laws of your Graces realme.

Though my ij Sermons were longe, yet I have written briefly unto your Highneſs the ſum of theym both. And I was informed by ſundry reports, that the peple were glad, that they harde ſo much as they did; until ſuch time, as the Prior of the blacke Frears at Cantorbury preached a ſermon, as it was thought and reported, clene contrary unto al the iij thyngs, which I had preached bifore. For as touching the firſt parte where I had preached againſt the erronious doctrin of the buſhope of Rome his power; which errour was, that by Godds Law he ſhould be Godds Vicar here in erth; the Prior would not name the Buſhope of Rome but under color ſpake generally, That the Church of Chriſt never erred. And as touching the ſecond part, where I ſpake of the Vices of the Buſhopes of Rome and

their See; the Prior ſaid, that he wolde not ſclawnder the Buſshopes of Rome. And he ſaid openly to me in a good Audience, that he knew no vices by none of the Buſshopes of Rome. And he ſaid alſo openly, that I preched uncharitably, whan I ſaid, that thies many years, I had daily prayed unto God, that I might ſee the power of Rome deſtroyed: and that I thanked God, that I had now ſene it in this realm. And yet in my ſermon I declared the cauſe, wherfore I ſo prayed. For I ſaid, that I perceved the See of Rome worke ſo many thyngs contrary to Godds honor, and the welth of this realme, and I ſawe no hope of amende- 18
ment, ſo longe as that See reigned over us: and for this cauſe onely I had prayed unto God continually, that we myght be ſeparated from that See: and for no private malice or diſpleaſure, that I had either to the Buſshopes or See of Rome. But this ſemed an uncharitable prayer to the ſaid Prior, that the power of Rome ſholde be deſtroyed.

And as for the iij^{de} part, where I preched agaynſt the Lawes of the Buſshope of Rome, that thay ought not to be taken as Godds Lawes; nor to be eſtemed ſo highly, as he would have theym: the Prior, craftely levynge out the name of the Buſshope of Rome, preched, that the Lawes of the Church be equal with Godds lawes. Thies thyngs he preched, as it is proved both by ſufficient wytnes, and alſo by his own confeſſion.

I leave the jugement hereof unto your Grace and to your Cownſail, whether this were a defenſe of the Buſshope of Rome, or not: and I onely, accordynge to my bownden duty, have reported the truth of the Facte. But in myn opinion, if he had ſpoken nothynge ells; yet whoſoever ſaith, that the Church never erred, mainteneth the Buſshope of Rome his power. For if that were not erroneous, that was taught of his power, That he is Chriſts Vicar in erth, and by Godds lawe Heade of al the Worlde, ſpiritual and temporal, and that al people muſt byleve that *De neceſſitate Salutis*, and that whoſoever doth any thynge agaynſt the See of Rome is an heretike; and that he hath autoritie alſo in Purgatory, with ſuch other many falſe thyngs, which were taught in times paſt to be Articles of our Faith: if thies thyngs were not erroneous, yea, and er-

rours in the Faith, than muſt nedis your Graces Lawes be erronious, that pronownce the Buſshope of Rome to be of no more power by Godds Law than other Buſshopes; and theym to be Traytors, that defende the contrary. This is certen, that whoſoever ſayth, that the Church never erred, muſt either deny, that the church ever taught any ſuch erroure of the Buſshope of Rome his power, and then thay ſpeke agaynſt that which al the worlde knoweth, and al books wrytten of that matter thies iij or iiij hundreth yers do teſtifie; or ells thay muſt ſay, that the ſaid erroures be none erroures, but truthes. And than it is both traiſon and hereſye.

At my firſt Examination of hym, which was bifore Chriſtmas, he ſaid, that he preched not agaynſt me, nor that I had preched any thyng amis. But now he ſayth, that I preached amiſs in veray many things, and that he purpoſely preached agaynſt me. And this he reporteth openly. By which words I am marvelouſly ſclawndered in thies parties. And for this cauſe I beſech your Grace that I may not have the jugement of the cauſe: for ſo moch as he taketh me for a partie: but that your Grace wol commit the hearyng herof unto my Lorde Pryvay Seale: or ells to aſſociate unto me ſome other perſon at your Graces pleaſure, that we may heare the cauſe joyntly togither.

If this man, who hath ſo highly offended your Grace and preched agaynſt me openly, being Ordinary and Metropolitane of this Province: and that in ſoch matters, as concerne the autoritie, the myſlyvyng, and the lawes of the Buſshope of Rome; and that alſo within myn own church; if he, I ſay, be not locked opon, I leave unto your Graces prudence to expende, what example this may be unto other with like colour to mayntene the Buſshope of Rome his au-
19 toritie: and alſo of what eſtimation I ſhalbe reputed hereafter, and what credence ſhal be gyven unto my prechynge, whatſoever I ſhal ſay hereafter.

I beſech your Grace to pardon me of my longe and tedious wrytynge. for I could not otherwiſe ſet the matter furth plaine. And I moſt heartily thank your Grace for the Stagge, which your Grace ſent unto me from Wyndeſor Foreſte. Which if your Grace knewe, for how many cauſes

it was welcome unto me, and how many wayes it did me ſervice, I am ſure, you would think it moch the better byſtowed. Thus our Lorde have your Highnes alwaye in his preſervation and governance. From Forde the xxvj day of Auguſte.

Your Graces moſt humble Chaplain and bediſman,
T. Cantuarien.

NUM. XIV.

The Archbiſhop to Mr. Secretary Crumwel, concerning his ſtyling himſelf Primate of all England.

RIGHT wurſhipfull in my moſte hartie wiſe I commend me unto you. Moſte hartely thankyng you for that you have ſignified unto me, by my Chapleyn Maiſter Champion, the complaynte of the Buſshope of Wyncheſter unto the Kings Highnes in two thyngs concernyng my Viſitation. The one is, that in my ſtile I am written *Totius Angliæ Primas*, to the derrogation and prejudice of the Kyngs highe power and authoritie, beyng Supreme Hedde of the Church. The other is, that his Dioces not paſte five yeres agone was viſited by my Predeceſſor, and muſt from henceforth pay the tenth part of the Spiritualties accordyng to the Act granted in the laſt Seſſion of Parliamente. Wherfore he thinketh, that his Dioces ſhould not be charged with my Viſitation at this tyme. Cleop. F. 1. f. 260.

Firſt, as concernyng my ſtyle, Wherein I am named *Totius Angliæ Primas*, I ſuppoſe that to make his cauſe goode (which elſe indeed were nawght) he doth myxte it with the King's cauſe; (As ye know the man lacketh neither lernyng in the lawe, neither witty invention, ne crafte to ſet furth his matiers to the beſte) that he might appear not to maintayne his awn cauſe, but the Kynges. Againſt whoſe Highnes he knoweth right well, that I will mayntein no cauſe, but gyve place, and lay both my cauſe and my ſelf at my Princes feete. But to be playne what I thynke of the Biſhop of Wyncheſter, I cannot perſuade with my

ſelf, that he ſo moche tendereth the Kynges cauſe, as he doth his own, that I ſhuld not viſite hym. And that appereth by the veray tyme. For if he caſt no farther but the defence of the Kings Graces authoritie, or if he entended that at all, why moved he not the matier before he receyved my Monition for my Viſitation. Whiche was within four miles of Wincheſter delyvered unto him the xxti. day of Aprill laſt, as he came up to the Courte. Moreover I do not a little mervayl, why he ſhould now fynd fawt rather then he did before, whan he toke the Bp. of Rome as cheff Hedd. For thoughe the biſshop of Rome was taken for Supreme Hedd, notwithſtanding that, he hadd a great number of Primates under hym. And by having his Primates under hym, his Supreme authoritie was not leſs eſtemid, but moche the more. Why than may not the Kyngs Highnes, being Supreme Hedde, have Primates under hym, without any dymynyſhyng, but with the augmentyng of his ſaid Supreme Authoritie. And of this I doubt not atall, but that the Buſshope of Wyncheſter knoweth, as well as any man lyving, that in caaſe this ſaid ſtyle or title had byn in any poynte impediment or hinderance to the Buſshoppe of Rome's uſurped authoritie, it would not have ſo long ben unreformed as it hathe byn. For I doubt not, but all the Buſhops of England would ever gladly have hadde the Archbuſhopps both authoritie and title taken awaye, that thei myghte have byn equall to gether. Which well appeareth by the many contentions agaynſt the Archbuſhops for juriſdiction in the Courte of Rome. Whiche had be eaſely brought to paſſe, if the Buſshops of Rome had thought, the Archbuſhops titles and ſtyles to be any derogation to their Supreme authority.

Al this notwithſtandyng, if the Buſhops of this realme paſſe no more of thair names, ſtiles and titles, then I do of myn, the Kings Highnes ſhal ſone ordre the matier betwixt us all. And if I ſawe that my ſtile were agaynſt the Kings authoritie (whereunto I am ſpecially ſworne,) I woude ſue my ſelf unto his Grace that I myghte leave it; and ſo would have don before this tyme. For I pray Gode never be mercyfull unto me at the general judgement, if I perceyve in my heart, that I ſet more by any title, name or ſtile, that I

write, then I do by the paring of an apple, farther than it ſhalbe to the ſetting forth of Gods wourde and will. Yet I wil not utterly excuſe me herein. For God muſt be judge, who knoweth the botome of my harte, and ſo do not I my ſelf. But I ſpeak for ſo much as I do feale in my harte. For many evill affections lye lurking ther, and wil not lightely be eſpied. But yet I would not gladly leave any juſt thyng at the pleaſure and ſuite of the Buſhop of Wyncheſter, he beyng none otherwiſe affectionate unto me, than he is.

Even at the Begynnyng of Chriſts profeſſion Diatrephes deſyred *gerere primatum in Eccleſia*, as ſaith Saincte John in his laſt Epiſtell. And ſince he hath had mo ſucceſſors than all the Apoſtells hadd, Of whom have come al theis glorious titles, ſtiles and pompes into the Churche. But I would, that I and all my Bretheren, the Buſhopps wold leave all our ſtiles, and write the ſtyle of our Offices, callyng our ſelves *Apoſtelos Jeſu Chriſti*: ſo that we toke not apon us the name vaynly, but were ſo even in deade. So that we myght ordre our Dioces in ſuch ſort, that neither paper, parchemente, leade nor wexe, but the very Chriſtian Converſation of the people myght be the lettres and ſeales of our offices. As the Corinthians were unto Paule, to whom he ſaid, *Literæ noſtræ et ſigna Apoſtolatus noſtri vos eſtis.*

Now for the ſeconde, Where the Bp. of Wincheſter alledgeth the Viſitation of my Prediceſſor, and the tenth parte now to be paid to the Kyng. Truth it is, that my Predeceſſor viſited the Dioces of Wyncheſter after the deceaſe of my Lorde Cardynall [Wolſey] as he did all other Dioceſſes (*Sede Vacante.*) But els I thynke, it was not viſited by none of my Predeceſſors this forty yeres. And not withſtanding that, he hymſelf, nott conſyderyng thair chargis at that 21
tyme, charged theym with a newe Viſitation within leſſe than half a yere after: and that agaynſte all righte, as Doctour Incent hath reported to my Chancellor: the Clargie at that tyme paying to the King half of their beneſices in five years. Which is the tenth part every year, as thei paid before, and have payd ſyns, and ſhal pay ſtil for ever by the laſte Act. But I am veray gladde, that he hath nowe ſome compaſſion of his Dioces, although at that time

he had veray ſmale, whan he did viſit theym the ſame year, that my Predeceſſour did viſite. And alſo other Buſhopps, whoſe courſe is to viſite this yere, kepe thair Viſitation, (where I did viſett the laſte yere,) notwithſtanding the tenth part to be paid to the Kings Grace. Howbeit I do not ſo in Wyncheſter Dioces. For it is nowe the third yere ſyns that Dioces was Viſited by any man. So that he hath the leſte cauſe to complayn of any Buſshop. For it is longer ſyns his Dioces was viſited than the other. Therefore where he layeth, to aggravate the matier, the charges of the late Acte graunted, it is no more agaynſt me than againſte all other Buſshops, that do viſett this yere; nor maketh no more agaynſt me this yere, then it made againſt me the laſte yere, and ſhall do every yere hereafter. For if thei were true men in accomptyng and paying the Kyngs Subſidie, they are no more charged by this new Acte then they were for the ſpace of ten yers paſt, and ſhal be charged ever hereafter. And thus to conclude, if my ſaid Lorde of Wyncheſters objections ſhuld be allowed this yere, he myghte by ſuch arguments both diſalowe al maner Viſitations, that hath be donn thes ten yeres paſt, and that ever ſhalbe done hereafter.

Nowe I pray you, good Maiſter Secretary of your advice, whether I ſhall nede to writte unto the Kyngs Highnes herein. And thus our Lord have you ever in his preſervation. At Otteford the 12 day of May.

Your own ever aſſured

Thomas Cantuar.

NUM. XV.

The Appeal of Stokeſly Biſhop of London to the King, againſt the Archbiſhop's Viſitation.

Contra Viſitationem Archiep. Cant.

Cleop. F. 2. f. 124. FIRST, That thArchbp. of Canterburie in al his Monitions and Writings, ſent to the Biſshop, Abbots, Priors and Archdeacons of London, concerning this his Viſitation, called

himſelf *Apoſtolicæ Sedis Legatum:* and that therefor the Biſhopp of London, with the Chapitre, did not only advertyſe the Archbp. therof by their Letters before the day of Viſitation: But alſo that ſame day of the Commencement thereof in the Chapitre houſe of Powles, the ſaid Bp. and Chapitre, before the delivery of the Certificate to the Abp. made there openlye a Proteſtation, reding it in wryting, 22 ſignifying, that they wolde neither accept him as ſuch a Legate, nor admytt or obey his Viſitacion, juriſdiction, or any thing, that he wolde attempte by the pretexte or color of that name of Legate, or otherwyſe, againſt the Crown of our Sovereigne, his Regalitie, Statutes, or cuſtomes of his realm. And required the ſaid Archbp. to commaunde his Regiſtre (there preſent) to enact the ſaid Proteſtation. Which he refuſed utterlye to do; ſhewing himſelf not willing to admit the ſaid Proteſtation.

Item, That thArchbp. in his ſaid Monition to the Biſhop did expreſly intymate and ſignyfye to him, that he wolde in this his Viſitation ſuſpend al the juriſdiction of the Bp. the Dean and Archdeacons from the beginning thereof to thending. In ſoche wiſe, that the Bp. nor his Officers, Deane nor Archdeacon, ſhould or myght all that time, (which he would not determine how long it ſhould endure) uſe no juriſdiction, whateſoever cauſes or neceſſities ſhould chance of correction, inſtitutions of benefices, Confirmations of Elections, Conſecrations of Churches, Celebracions of Orders, or Probation of Teſtaments, with many other things mo appertaining *ad forum contentioſum.* But al and every of thiſe the Archbp. and his [Officers] wold have, and ſuffer none other to uſe and exerciſe the ſame, unto thend of his Viſitation. Which he hath now continued until the firſt day of December: pretending, that then he may likewiſe continue it other ſix months, and ſo forth without end at his pleſure during his life, from tyme to tyme. So that by this means he only, and noon other, ſhould be Bp. but *Titularis,* in all his Province during his life, but at his pleſure. Which were an inconvenience intolerable, and ſuch as never was redde nor herde of, that ever any Metropolitane, ſo mate Legate or Bp. of Rome, in the moſt Tyrannie had uſurped the ſemblable.

Item, That all men lerned, and Books of the Canon Lawe dothe agree, that no Metropolitane or Primate, may thus, by any lawe written, ſuſpende all the juriſdiction of the Biſhopps, for the tyme of their Viſitations, or exerciſe the premyſſes during the ſame *Jure Metropolitico*. And this the Counſaill of the Archbiſhop doth not denye, nor cannot.

Item, Where the ſaid Archbisſhop doth pretend, that his Predeceſſours tymes paſt hath put in uſe and exerciſe al the premyſſes: And ſo, though the Common lawe doth not favor him, yet he may leyne to preſcription: Firſt, it is to be conſidred and remembrid, that the ſuſpenſion of al juriſdiction of all the Biſhopps in maner aforeſaid ſeemeth to be againſt holy ſcripture, and thauctority given unto theym by God; and as it was ſaid before, that Suſpenſion were a thing pernitioſe, not redde, nor herde of, to have be attempted by the moſt tyranny of al the Biſhops of Roome, without the great offence of the Biſhopp. And as for the reſt, conſidring, that none of his Predeceſſours this hundred yeres did viſite thus his Province; and therfor noo man Living can know this by experience, it had byne neceſſarie for thArchbp. to have ſhewed bookes for the profes of thiſe his ſeyings and pretences. Which he and his Officers, being therunto deſired, aswell before the Viſitation, as ſithens, ever did refuſe and deferre to doo.

Item, It is to be remembred, that in caſe it ſhal appere in any Booke of th'Archebisſhopp that his Predeceſſours
23 have attempted any of the Premyſſes; Firſt, that his Predeceſſours were Legats, and though thy did viſite *jure Metropolitico*, yet they might peradventure, as Legats, attempte ſome things, which they had had no right nor colour to doo, if they had be only Metropolitans and Primates. Secondarilye, In this behalf and caſe it is to be remembred, that many of thoſe Archbps. of Canterburie, were not only Legats, but alſo Chancellers of England. By the which auctorite they peradventure did enforce and maintaigne many things attempted againſt the Lawe, as the late Cardinall did. And therfor it is to be diſſevered what they did as Legats, and what as Metropolitans, and what by force after repelled, and what by right peaſiblye enjoyed. And

not to knytt now *jure Metropolitico* ſuch things as were done by his Predeceſſours, as Legats: nor to chalenge preſcription, now the auctorite of the See of Rome is repealed and here extinquiſhed in ſoche things, as were attempted oonlye by the pretexte of the auctoritie of that See; or elſe after were appealid, repelled or reſiſted. Thirdely, In This caſe it is to be remembrid, that it appears by the ancient Regiſters of the Biſhops, and their Chirches, that when the Predeceſſours of thArchbisſhop did attempt any of theſe caſes aforeſaid, the Biſhops and their Clargies did appeale to the See of Roome. And dyvers times they obteigned ſentences and executions againſt hym; and ſome remaigned undeciſed by the reaſon of the dethe of the Ab. or Bp. complainant for remedye and redreſſe of the ſame. In like maner as we, your faithful Subjects have nowe for this our grife appeled unto your Majeſty.

Item, It is to be conſidred, Whedre any Metropolitane in odre Chriſten realmes, being now Legatt, doth exerciſe the premyſſes after the fourme now here pretended, in his Viſitation. And in caſe they do not, as it is ſaid they do not attempt anye ſuch things, but oonly, in their Viſitations Provinciall, uſeth that the Comon Lawe giveth theym, then here to be repelled and extinguiſhed for ever. To thentent that the Biſhops of Roome hereafter ſhal have no color to mainteigne and juſtifye, that they kepe here yet, and continuallye the poſſeſſion of their auctoritie, and of our ſubjection by their Legate. Saying, that although th'Archbisſhopp doo relinquiſh the name of a Legate, yet nevertheleſſe he exerciſeth ſoche juriſdiction as the Lawes never gave to Metropolitane, nor noo Archbisſhopp in Chriſtendome dothe exerciſe (Legates of the See of Roome onely excepted.) And therfor it is to be provided, that noo ſparke remaigne, wherby he might ſuſcitate any ſuche flame, if the matter ſhuld come in queſtion.

Finally, It is to be remembred, that the Biſhops, nor their Clergies doo not refuſe to accept and obey the Viſitation of thArchbisſhopp as Metropolitane, and to pay to him proxies due and accuſtomed. But where the Biſhopps hath not only the comune Laws, but alſo Bulls and Sentences executed againſt his Predeceſſours, and that longe before

the making of the Statutes againſt *Proviſions*, declaring whate ſommes he ſhal not paſſe for his Proxies of their Churches, the Officers of thArchbisſhopp demaundeth moche more: neither ſhewing the Lawe, (for theire is none to bere theym) nor yet preſident nor example in any auncient books, wherby they might be ſatisfyed. Which doon he ſhould without difficulty or grudge, have forthwith al his Proxies upon the concluſion of his Viſitation. Unto the which
24 time it is not due in monye. Many other things and conſideracions there be, to be alledged concerning the premyſſes: which may be ſpokyn in tyme and place, as the de bating of the matier ſhall require.

And for a concluſion, it may pleaſe your Majeſty to be advertiſed, that if my Lorde of Canterburie can ſhewe by auncient preſidents, that any his Predeceſſours have uſed peaſibly the premiſſes without interupcion, and ſoo have enjoyed the ſame, thoſe preſidents ſhewed and brought in preſens, allowed alſo by your lerned Counſaill of the lawes ſpiritual, to be preſidents ſufficient, and of auctoritie in this behalf, We ſhal then immediatlye in all the premyſſes, obey the ſaid Abpp. without any further contradiction. In this our ſoo doing, whether we offre him reaſon or not, we referre us oonly unto your Majeſtie, and unto your gracious jugement. Humble beſeching the ſame, that foraſmuche as all the Lawes be for us, and this hundred years paſt: and nowe alſo in our dayes we have not herde nor ſene the contrarie uſed to the ſaid Lawes: We nowe moſt lowlye, as your power and true ſubjects, deſiere your Majeſtie, that with your gracious favour and licenſe, we may uſe ſuche defence, as your Lawes, and your high Court of your Parliament, hath politikely provided for us, and other your Subjects.

NUM. XVI.

An Inventory of the Cathedral church of S. Swithins in Winchester, as it was given in, by the Prior and Convent, to Crumwell Secretary of State, and the Kings Vicar general over al Spiritual men.

And firſt of the things that are abroad in the Church. C.C.C.C. MS. Miſcel. G.

IMPRIMIS, the nether part of the high Altar, being of plate of gold, garniſhed with ſtones. The front above being of brodering work and pearls, and above that a Table of Images of ſilver and gilt, garniſhed with ſtones.

Item, Above that Altar a great Cros, and an Image of plate of gold, garniſhed with ſtones.

Item, Behind the high Altar S. Swithens ſhrine, being of plate ſilver and gilt, and garniſhed with ſtones.

Item, In the body of the Church a great Croſs, and an Image of Chriſt and Mary and John, being of plate ſilver and partly gilt.

Item, A cros of plate of ſilver and gilt with an Image over the Iron dore. And the two Images of Mary and John are but Copper gilt.

The Inventory of the Sextre. 25

Jewels of Gold.

Imprimis, There are in the Sextre five Croſſes of gold, garniſhed with precious ſtones. And one of the five is but of plate of gold fixed upon Wood.

Item, One ſhrine of plate of gold garniſhed with precious ſtones.

Item, One little pair of Candleſticks of gold.

Item, One little box of gold with his cover to bear the H. Sacrament.

Item, Three chalices of gold, and one of them garniſhed with precious ſtone.

Item, One little pax of gold.

Item, One little ſacring bel of Gold.

Item, Four Pontifical rings of gold with precious ſtones.

Item, One pectoral of gold ſet with ſtones.

Item, One Pectoral, partly gold, partly ſilver, and gilt, ſet with ſtones.

Item, Two Saints armes of plate of gold, garniſhed with ſtones.

Item, S. Philips foot, covered with plate of gold, and with ſtones.

Item, A book of the four Evangeliſts, written al with gold; and the utter ſide is of plate of gold.

Jewels of Silver.

Imprimis, One Table of our Lady, being of ſilver and gilt.

Item, Nine croſſes of ſilver and gilt, and one of Criſtal.

Item, One and twenty ſhrines, ſome al ſilver and gilt; and ſome part ſilver and gilt; and part copper and gilt; and ſome part ſilver and part ivory, and ſome copper and gilt, and ſome ſet with garniſhed ſtones.

Item, Twelve chalices of ſilver and gilt, belonging to the Sextre, and to the Altars, and chauntries founded in the Church.

Item, Four Paxes of ſilver and gilt belonging to the Sextre, and other Altars.

Item, Six caſts of Candleſticks belonging to the Sextre, and the Chauntries, being of ſilver and gilt.

Item, One Candleſtick of ſilver, belonging to S. Swithens ſhrine.

Item, Six pair of Cruits of ſilver belonging to the Sextre and Chauntries.

Item, Seven Cenſers of ſilver and gilt.

Item, Two Sarys, one of ſilver and gilt, and the other only of ſilver.

Item, Three pair of Baſins of ſilver and gilt.

Item, Two Ewers, one of them ſilver and gilt, and the other only ſilver.

Item, Six Images of ſilver and gilt.

Item, One and thirty Collars, ſix of them garniſhed with plate of ſilver, and gilt, and ſtones; the reſidue of brodering work and pearls.

Item, Six pectorals of ſilver and gilt, garniſhed with ſtones.

Item, Three paſtoral ſtaves of ſilver and gilt.

Item, One Paſtoral ſtaf of an Unicorns horn. 26

Item, Three ſtanding Mitres of ſilver and gilt, garniſhed with pearls and precious ſtones.

Item, Ten old Mitres, garniſhed with pearls and ſtones, after the old faſhion.

Item, One Rectors ſtaf of Unicorns horn.

Item, Four Proceſſional ſtaves of plates of ſilver.

Item, Four ſacring bells of ſilver and gilt, belonging to the Sextre and Altars.

Item, Nine pixes of Chriſtal, partly garniſhed with ſilver and gilt.

Item, Seven tables with Relicks fixed in them; and four of them are of plate of ſilver and gilt, and the three other of copper and gilt.

Item, Five Saints heads, and four of them of plate of ſilver and gilt, and the firſt painted.

Item, Three Saints armes, two of them covered with plate of ſilver and gilt, and the third is painted.

Item, Seven books, the outer parts of them being plates of ſilver and gilt.

Item, One Book of K. Henry the Sevenths foundation, covered with velvet, and garniſhed with boſſes of ſilver and gilt.

Copys.

Imprimis, One principal Cope of needle work, wrought with gold and pearles.

Item, One Chyſible. Two Tymaſyles, and parel of the Albes of the ſame work, of my L. Cardinal Beaufords gift.

Item, Eight and twenty other Copys of divers other works and colors, and divers mens gifts.

Item, Forty two Copys of tisſhew: the one half of them blew, and the other of red.

Item, Twenty Copys of red bawdkyne, wrought with Connes.

Item, Eight white Copys. Four of them of White Velvet, and the other four of White Damaſk, brodered with white red roſes.

Item, Eight and twenty Copys of White Bawdkyne, woven with copper gold.

Item, Nine and twenty Copys of blew ſilk, woven with rayes of gold.

Item, Thirty other Copys of divers colors and works; and many of them periſhed.

Chyſybils, Tynnikyls [Tunicles] and Stolys.

Item, Imprimis, Eleven principal Chyſybils with Tynnikyls, of divers ſorts, and ſuites.

Item, Six and thirty old Chyſybils of divers colors and works, and bene commonly uſed, and ſome of them peruſed.

Item, Fourteen ſtolys of needle work.

27 *Hangings for the Altars.*

Item, Eight divers hangings for the high Altar, ſome of them precious, and ſome of them of les value.

Item, One and twenty pair of Hangings for the Altars of the Church.

Veſtments, Albes, &c.

Item, Twelve Albes of ſilk.

Item, Of linnin Albes, belonging to the Sextre and other Altars 326.

Item, Veſtments belonging to the Altars and Chauntries are of divers Values and works, to the number of twenty ſix.

Item, Corporows eaſes, and Corporaws thirty ſix.

Item, Altar cloths of Diaper, and linnin One and twenty.

Item, Mas Books thirteen, belonging to the Sextre and Altars.

The Inventary of our Ladies Chappel.

Imprimis, Five little ſhrines of copper and guilt.

Item, Three chalices of ſilver and gilt.

Item, Two Paxes, the one of ſilver and gilt, and the other of ſilver.

Item, Two pair of Beads, and ſilver and gilt, being but of ten ſtones a piece.

Item, Three chappels of divers ſuites.
Item, Two Copys of ſilk.
Item, Thirteen Albes, and three of them white ſilk.
Item, Three Collars for the three Altars of ſilk, garniſhed with plate of ſilver and gilt, and with ſtones.
Item, Four Altar cloths of linnin.
Item, Two Altars of ſilk for the Altar.

The Inventory of the Priors houſe.

Imprimis, Six ſalts, with three covers of ſilver and gilt.
Item, Six ſpoons of ſilver and gilt.
Item, Five and twenty other ſpoons of ſilver.
Item, Three ſtanding Cups; one plain, and other two ſwaged with their Covers of ſilver and gilt.
Item, Seven bollis of ſilver and gilt with one Cover.
Item, Six ſilver cupps with one Cover.
Item, Four nuts with three covers.
Item, Two Maſers with one cover.
Item, Two ſilver Baſins with their Ewers.
Item, Two Gallon pots of ſilver and gilt, to ſerve Peter and Paul.
Item, Two ſmal ſilver pots.
Item, Two chalices of ſilver and gilt.

The Inventary of the Subpriors houſe. 28

Item, Two ſalts of ſilver and gilt with a Cover.
Item, One little ſalt of ſilver with a Cover.
Item, Three ſilver peeces.
Item, Eighteen ſilver ſpoons.
Item, Three old Maſers peruſed.

The Inventary of the Hordars houſe.

Item, Two Salts of ſilver and gilt with a Cover.
Item, One ſtanding Nut with a Cover.
Item, Three ſilver peeces.
Item, Eighteen ſilver ſpoons.
Item, Three Old Maſers peruſed.

The Inventary of the Fratrie.

Imprimis, One ſtanding Cup of mother pearle, the foot and Cover being of ſilver and gilt.

Item, Two great bollys of ſilver.

Item, One ſtanding Cup of ſilver and gilt with his Cover.

Item, One ſtanding Maſſar with a Cover of Wood.

Item, Three great bollis of Wood with bonds of ſilver and gilt.

Item, Seven and thirty ſilver ſpoons of divers faſhions.

Item, Four old Maſſars peruſed.

NUM. XVII.

A Reply to the Archbiſhop, againſt his Court of Audience.

Cleopatra, F. 1. p. 88. TO the firſte, Hys Proteſtations ſheweth no more, but that he is not to be ſuſpected to kepe that Courte of his Audyence by the authoritie of any Legacy from Rome, as by the name of Legat of Rome. But foraſmoche as no Abp. within Chriſtendome hathe, nor never hadd, any authoritie to kepe any ſuche Courte by the reaſon of hys Archebisſhoprike, but only Legats of the See of Rome. Whiche Legats what vexations and oppreſſions they have doone by the pretenſe thereof, not onely to Ordynaries, but alſo to the Layfee, by calling of poore men from the fartheſt parte of the realme to London for an halfpeny candell, or for a litell obprobrious worde, as was declared and proved playnely in this Parliament: Which was a grete cauſe of making of a Statute to remedy that, before the Statute of thabolisſhement of the Bisſhops of Romes authoritie within this realme: Inſomoche that this execution of Legacyes in other juriſdictions and realmes, hath ben on of the greteſt and the intolerableſt uſurpations of the Bpe. of Rome theſe many yeres emonge the Comonaltie, and therfore a thing mooſt
29 neceſſary of reformation: in conſideration of the premiſſes no Archebisſhop can exerciſe this authoritie, except he implieth to all the worlde (tho he ſpeak it not, nor write it not) that he ys a Legate of the See of Rome. And in caſe it ſhall pleaſe the Kings Grace to gyve like authoritie, notwithſtanding ſo many incommodities to his Graces Subjectes proved by the uſe therof, and not oon comoditie at

al to abyden by, yt ſhuld ſeme better to gyve it to ſome other by ſpecial Commiſſion at hys Grace's pleaſure. Wherby it ſhalbe known certeynely to come from his Grace rather than to yoyne it to tharchebiſhops See: Wherby tholde poyſon might ſtil lurke and break out on day agayne, if yt ſhuld chaunce ſome to be Archebiſhop of Cant. that would chaunge theyr copie, as hath ben in tymes paſte.

And more over, if his Grace ſhould make hym his Legate, it ſhould peradventure derogate the powre of his Graces Generall Vicare. And if both ſhuld occupie, then ſhall the people ſomoche the rather take occaſion to think and ſay, that his Graces Vicare exerciſeth the power of a Legate by his Graces authority, and the Abp. of Canterbery, by authorite of the Biſhop of Rome.

And wher thAbp. ſayth, that he ſeith no cauſe, whye he ſhould not kepe that Court, at the leſt, by auĉthoritie of thAĉt of Parliament, as al others enjoy by that Aĉte al things, that they hadd before from the See of Rome; it ſeemeth that he never redd the ſaid Aĉte; nor yet can dyſcerne bytwen a thing abſolute, that may endure without a Dependence, as an Advouſon in groſe, and a thing that ſtandeth in a contynual Dependence, as Service to the Seignorie. For Exemptions and Diſpenſations, and ſuch others be Abſolutes, depending nothing of the Grantor after his Grant. But Legacyes be but reſpeĉtyves: And as no longer Lord, no longer Service, ſo no longer Biſhop of Rome Lord here, no longer hys Vicare, which was but his Servant: as appereth by the text of his Legacy, whereof thees be the words in the Chaptre, *Quum non ignoretis De officio Legati, qui in Provincia ſua vices noſtras gerere comprobatur.* And the Aĉt of Parliament which he allegeth is ſo pleyn to every Reder, that it cannot be drawen with twenty teme of Oxen to ſtretch to the contynuance of this Courte of his Audience. It is in the xxjth. Chapter of the Seſſion Anno xxv. and in the xxvjth. lefe in the later ende. The words therof ther be theſe: "Provided alwayes that this "Aĉt, or any thing therin conteygned ſhall not herafter be "taken, nor expounded, to the derogation, or taking away, "of any Grauntes or Confirmations of any Liberties, Privi-

" legies or Juriſdictions of any Monaſteries, Abbies, Priories, " or other Houſes or Places exempte; whiche before the " making of this Act, hath ben obteigned at the See of " Rome, or by thaucthoritie thereof. Loo, this Act ſpeak-eth onelie of Exemptions, which is a thing abſolute: and that onely of Houſes exempte, and of their Juriſdictions. Which might be ſuffered uppon their few Parochianes and neighbours; as Prebends hath in Cathedrall churches. But this Acte ſpeketh not of no juriſdiction univerſall of Archbiſhop, Biſhop, or other perſon. Legacye ys of that other ſorte, and univerſall juriſdiction depending of hym, that uſurped an univerſall authorite through the worlde.

And conſydering, that the Bp. of Canterbery beſyde all the Courts within hys own Dioceſſe, kepith in London a Courte at thArches, ſufficyently auchorized to hier and to determine all cauſes and complayntes apperteynyng to a
30 Metropolitane; why ſhuld he require this other Court of his Audience, to kepe yt in London, within the Churche and juriſdiction of an other Biſhop except he mynded to call other Bps. obedientiary out of their juriſdiction, contrarie to thAct? Or elſe at the leſt, foraſmoch as this Courte is kept within the Church and juriſdiction of London, and thArches Courte within the city, but not within the juriſdiction, if he may not vexe the Citizens and Dioceſanes of London at thArches, without an Appele firſt from hys Ordinary ymmediately, becauſe of the Canon Lawes, yet he might pull theym to hys Audience at Pauls, as he dyd heretofore by hys Legacie, and yet offende not that Act made anno xxiij°. That no man ſhalbe called out of his own Dioces.

And where the Abp. ſayth, that the Kings Grace badd hym contynue that Court ſtill, yt ys to be marvelled, that he then hath not, in his Citations and other writings of that Courte, expreſſed or ſignified the ſame, as he dyd call hymſelf in al his Writings *Legatum Apoſtolicæ Sedis* longe after that Act of the Aboliſhing.

NUM. XVIII.

Archbiſhop Cranmers order concerning the Proctors of the Court of Arches, ſhewn to be inconvenient, by a Paper preſented to the Parlament, as followeth.

ALLTHOUGH it be expedient, that every thing, which any weye may be noyefull unto the common wele, be duely reformed; yet is there nothing that ſhuld be rather loked upon for Reformation, than ſuche abuſes as maye be occaſion of not indifferent miniſtration of juſtice. Wherfor amongeſt ſo many things, as heretofore hath been wel and condignely reformed, tochinge other the Spiritualtie or the Temporaltie, there is nothing that more neceſſarily required ſpeedy Reformation, than a certain Ordenance Late procured in the Court of thArches at London, by the meanes of the Proctors there, for thadvancement of their ſingular wele only. By the which maye and doo come divers abuſes in the ſaid Court, and occaſion of not indifferent miniſtration of juſtice, and chargeable and prolix proceſſe there. Theffect whereof is this. Cleop. F. 1. p. 91.

The Proctors of the ſaid Courte of tharches hath of late, upon fayned ſuggeſtion, ſurmyſed unto the mooſt reverend Father in God, my Lord Archbusſhop of Canterburie, Preſident and Hedd of the ſaid Corte, to have ben for the comen wele and eaſe of his Provincialles, induced his Grace to make ſuche an Ordenance or Statute in his ſaid Corte of thArches, That where heretofore, there were in the ſame twenty or four and twenty Proctors, and my ſaid Lordes Grace at his libertie alwayes to admit moo or fewer Proctors there, as ſhuld be ſeen expedient to his Grace for the ſufficient attending of the cauſes there depending for the tyme; there ſhuld be from thencefoorth no man admitted Proctor there, untill the ſaid nombre of Proctors, than being there, were decreaſed, and come downe to the nombre of Tenne: and than the ſame nombre of Ten Proctors never after to be exceeded. And furthemore leſte my 31

ſaid Lords Grace might be advertiſed at any tyme afterwards, upon better cauſes and conſiderations, to diſſolve the ſaid Statute, as his Predeceſſors did alike other Statute, made in ſemblable caſe long bifore: the ſaid Proctors knowing, that his Grace wold, as allwayes did, applye hymſelf to that thing that ſhuld be mooſt proffitable for the Comen wele; and intending to take aweye that libertie from hym, abuſing alſo his Graces benignitie and good zele, to the reſtrainct of his liberties, and fulfilling of their covetous intent; incontinently apon the obteyning of the ſaid Statute, procured the ſame to be confirmed by the Chapitre and Covent of Chriſt church in Cant. So that by reſon of the ſame confirmation, my ſaid Lordes Grace ne his Succeſſors can not, as the ſaid Proctors do pretend (though they ſee never ſo good a cauſe therto) infringe, ne diſſolve the ſame. And ſo therby made in maner an Incorporation among theym, tho they call it not ſo.

Wherin be it conſidered, whether they have firſt offended the King's Lawes, which do prohibite ſuch Incorporacions to be made without licence had of the King's Highneſs firſt thereunto. And though all Incorporacions in any miſterie or facultie be not lightly to be admitted, in this caſe, wherupon dependeth good or yll miniſtration of juſtice, mooſt of all ſuche Confederacies are to be eſchewed.

Alſo the ſaid Statute is divers wayes noyefull to the Commonweale of this Royalme, and prejudiciall to the King's Gc's Subjects in the ſame, and occaſion of divers abuſes in the ſaid Court hereafter to be declared.

But becauſe the ſaid Proctors are perſuaded, that my ſaid Lorde of Cant's G'ce cannot himſelf Diſſolve the ſame, and ſeing that no man will lightely contend alone with all the ſaid Proctors for the Diſſolvyng thereof, (For though it toche every man generally, no man ſingularly will ſuppoſe the ſame to touch him ſo moche, that he ſhuld for thimpugnation of the ſame put himſelf in buſynes agenſt ſo many and ſo rich a company, as the ſaid Proctors be) it were not only expedient, but alſo neceſſarie, for the indifferent and ſpeedy miniſtracion of juſtice in the ſaid Courte, that the ſaid unreaſonable Statute were infringed and diſſolved by the auctoritie of this preſent Parliament, (where

all other abuſes and exceſſes noyefull to the comen weale ought to be reformed,) for thies cauſes folowing.

Firſt, The ſaid Statute is prejudicial unto the comen weale, becauſe it is occaſion of prolix ſute and ſuperfluous delayes in the ſaid Court, elſe more neceſſary to be reſtrained than augmented. For the ſaid nombre of Ten Proctors appoynted by the ſaid Statute is unſufficient for the ſpeedy and diligent attending of mens cauſes in the ſaid Court, though all Ten were procuring there at once: as it is not like but that three or four of the ſame ſhal bee alwayes impotent or abſent. For ſuch they account alſo within the ſaid nombre of Ten. And beſides that the ſame Ten or fewer, that ſhalbe onely procuring, ſhal ſerve not onely for the ſaid Court of thArches, but alſo for my ſaid Lord of Canterburies Audience (wherein be as many cauſes as in thArches) and for the Conſiſtorie of the Busſhop of London. For by the Statutes of both the ſame Courts of Audience and Conſiſtorie, there is no man admitted to pro- 32
cure in the ſame, unleſſe he be a Proctor admitted firſt in thArches. So that ſo few Proctors, appoynted for ſo many cauſes as ſhal be in traverſe in all the ſaid Courts, can never be able to ſpede their buſines without great delayes taking.

For heretofor whan there were in the ſaid Courtes twenty Proctors continually occupying, and moo, it hath ben ſeen, that divers of theym hath been than ſo overladde with cauſes, that they were driven to take oft and many delayes and Prorogations *ad idem*, for to bring in their matiers, libelles and plees. Than moche more muſt they do the ſame now being but Ten of theym. And mooſt of al, when of the ſame Ten there ſhalbe, (as like it is allwayes to be,) three or four abſent or impotent, Undoubted they muſt needs uſe infinite delayes. Which had elſe rather more need to be reſtrayned, then that any occaſion ſhuld be yet given of more uſing the ſame. For by reaſon of the ſame the King's Subjects, called to the ſaid Court, are putto greate expenſes, tedious Labour, and loſſe of tyme. And therfor divers, that have good right to many things pleadable in the ſaid Courts, had lever renunce and forgoo their

intereſt in the ſame, than entre ſo deſperate a Sute in the ſaid Courts therfor.

Alſe mens cauſes cannot be diligently attended by ſo fewe Proctors. And men ſhalbe deſtitute of counſaill (whereof ſhuld be allweys plenty in every Courte.) And through the negligence of the Proctors, that they muſt be than of, whan they ſhall have ſo moche buſynes, divers good cauſes muſte neds periſh, for lack of good looking unto; as lightely maye be: for the forgeting of one houre, or miſtaking of a worde, doth in the ſaid Courts otherwhiles marre the beſt matier.

And it is impoſſible, that the ſaid Ten Proctors only ſhalbe able to applye accordingly al the cauſes, that ſhalbe depending in al the ſaid Courts, as Proctors of duetie ſhuld. For a Proctor's office is Laborious, and requireth moche buſynes. Firſt, a Proctor muſt take ſufficient inſtructions of his Clients, and kepe every Court-daye, remember every houre, that is appoynted him to doo any thing at; ſolicite and inſtruct his Advocates; write and penne every Inſtrument that ſhalbe requiſite to be made in his matiers. And whoſoever of the Proctors, that ſhalbe negligent or forgetfull in doing any of theſe his matiers, muſt needs decaye. But ſo few Proctors as be appoynted by the ſaid Statute are not able not only to do ſo in each matier, but alſo ſcant able to remember their Clients names, for ſo many that they ſhall than have. Each matier, if it were exactly applied, and men able ſo to do, wold require a Proctor alone. But becauſe every man is not able to find a Proctor for every one matier, it were beſt, next the ſame, that there were ſo many Proctors appoynted, as might moſt eaſily apply their cauſes, as they ſhuld. And though that were leſs profit to the ſaid Proctors, whoſe wele is beſt, when they are mooſt charged with buſines: yet it ſhuld be more profit for the Common wele, whoſe intereſt were to have cauſes ſpeedily and diligently applyed in the ſaid Courts.

Alſo, the fewer that there be of the ſaid Proctors, the ſooner they maye agree among theymſelves to give delayes each to other: becauſe that one may have the ſame leave, that he gave the other: as they do in termes to Prove.
33 Where, to each of the three termes, which they cal *Termi-*

nos ad proband. a moneth would ſuffice, though they dwelled never ſo fer from the Court within this Royalm; they take now by croſs ſuffraunce of each an other of theym a quarter of a year commonly for ech of the ſame three termes. Which were enough and too moche, though the parties dwelled in Paris. Which delayes though they be nothing profitable, ne commodious for the poore Sutors, be both profitable to the ſaid Proctors; by reaſon that the cauſes are kept thereby the longer in their handes. And alſo commodious by reaſon, that they, being greatly occupied, ſhuld have the longer time to do their buſynes in.

And for like conſideracion the ſaid Proctors do omitte commonly in every matier a certayn othe ungeven, called *Juramentum Calumpniæ*, which is the beſt proviſion ordeyned in al the ſaid Lawe of Civile and Canon, for the reſtraincte of unlawful Sutes and prolixe proceſſes. Theffecte wherof is this. Both the parties being in ſute, or their Proctors, ſhal by the ſame oath ſwear, firſt the Plaintiff, That he believeth himſelf to have a juſt cauſe to ſue; and the Defendant, a juſt cauſe to defend. Secondariely, That neyther of theym ſhall uſe any unlawful delayes, whereby juſtice may be deferred or letted. Thirdely, That eyther of theym, whan they ſhalbe aſked by the Juge, ſhall anſwer truly to every thing, that is aſked of theym according to their belief. Fourthly, That there is nor ſhalbe nothing geven, ne promiſed, to the Judge, or any other Officer, but only the Fees and duty permitted by the Law. And fifthly, That neyther of them ſhal uſe, ne procure, any falſe witnes wittingly in the matier.

Which Othe yf it were geven in every matier, as it ſhuld be, there ſhulde not be ſo many wrongful cauſes attempted and kept in the ſaid Courts, nor ſo many delayes, uſed in the ſame. But becauſe that neither of bothe that ſtandes with the prouſitt of the ſaid Proctors, by common aſſent and croſſe ſufferaunce of eche another of theym, they omitte the ſame mooſt commonly not only ungeven, but alſo not ſpoken of. And yf they ſaye, that they doo ſo, becauſe that ofte accuſtuming of othes maketh men to ſett leſſe by an othe; Trueth it is that it doth ſo. And therefore the ſaid othe ought to be chiefly commended. For the

geving of the ſame but ones in any matier ſhuld excuſe theym from geving of many other oaths that they geve in euery matier. For it alone conteyneth th'effect of div's other othes requiſite. And where one ſhuld ſerve for all, better it were for advoyding of too ofte ſwering, that the ſame alone ſhuld be given, and al other omitted, than that it alone ſhuld be lefft, that al the other doth ſupplye.

Alſo, The ſaid Statute of Ten Proctors may be occaſion, that the ſame ſhuld wax haulte, arrogant, negligent, and lothe to take payne, and exceſſive in taking, by reaſon that they ſhuld be ſo fewe. As we ſee experiently in al other faculties or myſteries, where feweſt Occupiers be of the ſame there be they mooſt dangerous, and hardeſt to be goten to do their facultie, and mooſt exceſſive in taking for the ſame: as ſcarſitie or raritie of any thing elſe maketh the ſame deir. For whan there be few of a faculty, they know than that be they never ſo exceſſive in taking, or negligent in their doing, they ſhalbe occupied wel ynough: whan men can have no other choice but of a fewe, that be al alike agreyd upon the price of every thing; as they maye ſoone doo, whan they be but a fewe. Where yf they were many, all ſhuld be contrary.

34 Moreover, the ſaid Statute of Tenne Procters may be occaſion, that juſtice ſhuld not indifferently procede in the ſaid Courts for lack of lauful defenſe. As if the Juges of the ſaid Courts, or any of theym, be affectionate in any matier depending before theym (as it may be that the Juges there ſhal not be allweys of ſuch integritie as they be of, that be there nowe,) the ſaid Proctors dare not be retained of his part, that the Juge doth not favor: or if they be retayned, they dare not purpoſe their Client's beſt Intereſt and remedye, yf the ſame do any thing offend the ſaid Juges affection. By reaſon that the ſaid Proctors be removeable from their Proctors offices at the ſaid Juges pleſure, and the ſame made ſo beneficiall unto theym by reaſon of the ſaid Statute.

Than, whan the ſaid Proctors ſhalbe in ſuche fear of the ſaid Juges, to ſpeak in matiers of *Inſtance*, where the Juge doth bear but a light affection to another man: moch more will they be ſo in caſes of *office*, where the Juge is partie

hymſelf, and hath his owne matier in hand. And no mervail, if they dare not ſpeak in ſuch. For it hathe not ben ſeldom ſeen, and harde there, that it hath ben ſpoken unto ſuch Proctors, as hath ſpoken any thing conſtantly, or frely, in their Clients cauſes, by the Juges aforeſaid, *Non es amicus Curiæ:* and that they were threttened of expulſion from their Offices, and put to ſilence. Yet no lawe forbedeth the contrary, but that every man ſhuld have his lawful defenſe, yea, agenſt the Juge himſelf.

But if there were many Proctors in the ſaid Courts, the Juges could not ſo lightly keep them al in ſuch ſubjection and feare of theym. Nor than the ſaid Proctors ſhuld not have ſo great cauſe to fere theym ſo moche, ſeeing their offices ſhuld not be ſo beneficiall unto theym than. And leſſe ſhuld they yet fear to purpoſe their Clients right duely, if it were ordeined, that the ſame Proctors ſhuld not be removeable from their Offices, at the ſaid Juges pleſure, (as heretofor they were; and now are) but only for certain greate offences proved afore indifferent Juges, to be committed by theym after their admiſſion. And by reaſon, that the ſaid Proctors be ſo abondoned unto the ſaid Juges, where men had moſt nede of truſty Counſaillors, there they be moſt deſtitute of the ſame, as when the Juge is not indifferent. For the partialitie of a Juge is more to be feared, than the manifeſt malice of an Adverſarie. For the tone hurteth prively, and is able to execute his malice: and the tother doth apertly all that he goeth about. And a man may provide for thadvoyding of the intent. And he is not ſo able to execute his purpoſe as the tother is. And though partialitie of any Juge is to be greatly feared, yet moſt of all in the Courts ſpirituall: where al depends upon the Juges hands, and that one man's commonly. For which partialitie the remedie of appeal was firſt invented. Which remedy, like as it was at the firſt moſt holſomely provided for the avoyding of thiniquity of partiall Juges; ſo it is nowe mooſt wickedly abuſed for the maintenance of yll doers in their wrongful cauſes and avoyding of due execution of juſtice, by reaſon that they be infinite: ſpecially, after the Canon lawe. For by Civile, there is but appellacion permitted; and that not without penaltie on him

that ſhal than appeal without cauſe: and that is more reaſonable.

For like as it is daungerous to abide one mans jugement, ſo it is unreaſonable that a man ſhall not abide the jugements of never ſo many. And therfor it were veray expedient, that the ſame Appeals were reſtrained ſomewhat. For of theym it is cheffly long, that matiers be in maner infinite in the ſaid Courts. And that maye be the better doon, by reaſon that there be two Legats within this Royalme. Which were ſo appoynted, becauſe that they might determyne al matiers ſpiritual within this Royalme, without moche recorſe to Rome, being ſo ferr from this Contrey.

To the foreſaid inconveniences may come alſo, through the ſaid ſtatute, this abuſe following: that is to wete, if there be a mightier or a richer man, that do ſue a porer man in the ſaid Courts; the richer man maye the ſooner, by reaſon that there be ſo fewe Proctors, retain the mooſt parte and beſt lerned of theym. And thother Proctors, by reaſon that they ſhal be than ſo welthy through their great occuping, which they ſhall have, whan they be ſo fewe, wil rather ſett more by the ſame great mans favor, than the poore mans fee. And therfore wil other refuſe to be retayned of the poor mans parte; or whan they be retayned they wilbe ſlacke in doing their duetie, for fear of diſpleaſing the ſame greate man. Where yf there were many Proctors, their Offices would not be exceſſive gaynefull, but that they wold ſet as moche by their fees, as by any mans pleaſure lightly.

Alſo, the ſaid Statute is a greate diſcorage to young [men] to leve their Studie in the Lawe. For by the ſame the reward of Studie is taken away, and poſſeſt by a few. And the fewer that be promoted for their Lerning, the fewer wil ſtudy to atteigne the ſame.

And to this, it maye be occaſion, that the ſaid Proctors be not ſo well lerned, nor ſo diligent, whan they are ſo fewe, as they wold be, if they were many. For whan there is choyſe ynough of theym, they that are beſt lerned, and mooſt diligent ſhalbe allwayes mooſt reaſſorted. And than ſhall they ſtudie every man to excelle other in lerning and

diligence, whan they ſee ſuche cheffly reaſſorted unto. And ſo no man wil labour than to be a Proctor, onleſſe he be well lerned, ſeeing that learned men ſhuld only have al the mooſt reaſſort. And they that be unlerned will aweye, and provide theym Livings elſewhere, whan they ſee theymſelf nothing frequented with cauſes.

Furthermore, the ſaid Statute is playne contrary to their owne lawe of Civile and Canon. For by the ſame it is permitted for every man to be Proctor for other; but only a fewe, which are ſpecially and juſtly excepted by the ſame, as a Woman, a child, a madde man, and ſuch other. And by the ſaid ſtatute it is prohibited, that no man ſhal procure in the ſaid Court for other, but only a fewe, that are ſpecially admitted therto, and that within a preciſe and incompetent nombre. The ſaid Law doth except and repell very few; and that of theym that are not mete to procure: and the ſaid ſtatute doth yet admitt fewer, and that of theym that are ſufficiently qualified to procure. So that White and Black can be no more contrary together, than the ſaid Law and Statute be either to other.

And though any man wold rather preferre the ſaid Law before the ſaid Statute, yf he did but only conſider, how that the Law is made ſo long ago by the concord and diſcrete opinions of ſo many greate and wiſe Clerkes and 36
holy men, and afterward approved by continuall uſage of divers countries, and long ſucceſſion of tyme, and experiently known to be holſomely ordeined for the comen wele. And of the tother ſide, how that the ſaid Statute is but lately made by the procurement of a few private perſons for their ſingular advantage; approved by no tract of time to be profitable for the Comen wele; but experiently knowen to be contrary. Yet beſides that, yf al that were ſett aparte, the Lawe is grounded upon bettre reaſon, than the ſaid Statute is. For ſeing a Proctor repreſenteth him that he is Proctor for, and maye make or marr his Clients matier by one word ſpeaking well or yll; and that thoffice of a Proctor was firſt invented for men, that might or wolde not intend to their owne buſynes theymſelf; it were more conſonant with reaſon, that a man were ſuffred to take to his Proctor ſuch as he luſteth, and may beſt truſt unto of

his matier, than be driven to commit the order of his cauſe, being maye fortune of great weight, to ſuche a one as he never knew, ne ſaw bifore. For whan a man is at his to choyſe him what Proctor he luſte beſt, yf his matier do decaye through the defaulte of his Proctor, than, he can blame no man but hymſelf. For that that he wold not take better hede, to whome he ſhuld have committed his matier unto. And whan a man is compelled to take one that he knows not, yf his matier do than decaye, he maye putt the blame therof to that Statute, that conſtrayned him to take ſuche a Proctor.

Neverthelefſe though the tone of bothe thoſe weyes, that is the ſame that is taken by the ſaid Lawe, be moche better than the tother; yet the meane weye betwene bothe (as of al other Extremes) were beſt. That is to ſaye, that nother every man onlerned, or unexpert, ſhuld foorthwith be admitted to procure for every man in the ſaid Courtes, leſt of that there ſhuld be no good ordre, but a confuſe tumulte there: Nor yet that there ſhuld be ſo fewe admitted therunto, that they were not able, ne ſufficient, for the due exerciſe of cauſes there depending. But mooſt reaſonable and highely expedient for the Common wele it is, that it were enacted by thauctorite of this preſent Parliament, that there ſhuld be as many of ſuche as were ſufficiently lerned, and exerciſed in thexperience and practiſe of the ſaid Courtes, admitted to procure there, as ſhuld be ſeen ſufficient to my ſaid Lorde of Cant. Grace, or other Preſidents of the ſaid Courtes, for the due exerciſe and expedicion of cauſes there depending; as it was uſed there heretofore, till the obteigning of the ſaid Statute, without prefixion of any preciſe nombre, which for no cauſe maye be exceded. For howe can any preciſe nombre of Proctors be prefixed, whan the nombre of cauſes can never be appoynted? For cauſes doth growe and decreaſe, as the nature of ſeaſons and men doth requiere.

And therfore it were more expedient, that there were mo Proctors than ſhuld ſuffice admitted, than fewer. For better it were, that ſome of theym ſhuld lacke cauſes, than cauſes ſhuld want theym. And that ſuche ones, ſo admitted, ſhuld not be removeable from the ſame their Offices

at the ſaid Juges, or any other mans, pleaſure, as they were heretofor: but only for certain grete offences proved to be committed by theym after their admiſſion, and judged ſo to be of indifferent Juges, choſen to examyne the ſame by the conſent of the Proctors, that ſhalbe accuſed therof. And 37
bicauſe that the Proctors aforeſaid are all ſworne [at the] tyme of their admiſſion, that they ſhall never after be agenſt the Liberties, juriſdiction and prerogatives of the ſaid Courtes: but ſhal mayntene and defend the ſame to their power: And that there may be in the ſaid Courts otherwhiles ſuch cauſes depending, as ſhuld appertaigne to the Kings Graces determinacion by his Royall Prerogative, or ſuche other as may be there attempted ageinſt the Juges or Preſidents of the ſaid Courtes: It were highly expedient as wel for the Conſervation and ſoliciting of the Kings intereſt there, as for the faithfull and bolde aſſiſtence of Proctors there to the Kings Subjects, that were called thether at the inſtance of the ſaid Juges, or their fautors, or any other perſon; That, like as his Grace hath, in other his Courtes temporall, his Solicitors and Attorneys, he ſhuld alſo have in the ſaid Courtes two Proctors, or moo admitted by his Grace and his counſaill, which ſhuld be only ſworne to promote and ſollicite his Graces intereſt there, and to advertiſe the ſame of any thing, that ſhuld appertaigne to his Gs. prerogative, and to defende ſuche of the Kings ſubjects, as ſhall deſire their aſſiſtance, boldely and 38
without feare or affection of the ſaid Juges. And that the ſame Proctors ſo admitted be not removeable from the ſame their offices by any man, but the Kings Grace or his Counſaill.

Which ſo enacted and eſtablyſhed ſhuld be the readyeſt meane, that the foreſaid abuſes, with divers others here not reherſed, cauſed through the occaſion of the ſaid ſtatute, ſhuld be utterly taken aweye, and juſtice more plainly and ſpedyly procede in the ſaid Courtes, than heretofore hath been ſeen to doo. And the Kings ſubjects called thether from all parts of England ſhuld have plenty of counſaill, faithfull aſſiſtance in their matiers, and ſpedy proceſſe in the ſame. Which ought to be tendered affectantly of every

man, that regardeth the encreaſe of the Common wele, and true execution of juſtice.

NUM. XIX.

The Archbiſhop to the L. Crumwel giving him ſome account of his Viſitation of his Dioceſs.

Cleopatra, E. 5. F. 292.

THESE ſhalbe to advertiſe your Lp. that ſyns my laſt comyng frome London into Kent, I have found the people of my Dioces very obſtinately given to obſerve and kepe with ſolempnitie the hali dayes lately abrogated. Whereapon I have puniſhed divers of the Offenders; and to divers I have given gentle monition to amend. But inaſmuche as by examination I have perceyved, that the people were partly animated therunto by their Curates, I have given ſtreight commandement and injunction unto al the Parſons and Vicars within my Dioces, apon payne of depryvation of thair benefices, that thei ſhall not only, on thair bihalf, cauſe the ſaid haly dayes, ſo abrogated, from tyme to tyme not to be obſerved within thair Cures: but alſo ſhal from henaforth preſent to me ſuche perſons of thair Pariſhes, as will practiſe in wourde or dead contrary to that Ordinance
38 or any other; which is, or hereafter ſhalbe, ſet forth by the Kings Graces authority, for the redreſſe or ordering of the doctrine or ceremoney of this Churche of England. So that nowe I ſuppoſe thorowgh this meanes all diſobedience and contempte of the Kings Graces Acts and Ordinances in this bihalf ſhalbe clearly avoided in my Dioces hereafter. Not doubting alſo, but if every Bp. in this realm had Commandment to do the ſame in their Dioces, it would avoyd both moche diſobedience and contention in this ſaid realme. And I wold fayne, that al the envie and grudge of the people in this matier ſhould be put from the King and his Counſaile; and that we, whiche be Ordinaries, ſhould take it upon us. Or elſe I feare left a grudge againſt the Prince and his Counceel, in ſuche cauſes

of religion, ſhall gendre in many of the peoples harts a faynte ſubjection and obedience.

But, my Lorde, if in the Courte you do kepe ſuch holli dayes and faſtynge dayes, as be abrogated, whan ſhal we perſuade the people to ceaſſe from kepyng of theym? For the Kyngs owne Houſe ſhalbe an example unto al the realme to breake his own ordinances.

This was writ with the Abps own hand. Al the reſt of the Letter was his Secretaries.

Over this, whereas your Lp. hath twiſe written for this poore man William Gronnow the berer herof to my Lorde Deputie of Callis, for him to be reſtored to his rowme; as far as I underſtand, it prevayled nothing at al. For he can get none anſwer of my Lorde Deputy. So that the poore man diſpaireth, that your requeſte ſhal do hym any good. If your Lp. wold be ſo good to hym, as to obteign a bill ſigned of the Kings Grace to the Treaſurers and Controllers of Calice for the tyme being, commanding theym to pay to the ſaid William Gronnow his accuſtumed Wages yerly, and to none other, your Lp. ſhould not only not farther trouble my ſaid Lorde Deputy any more, but alſo do a right meritorious deade. For if the poore man be put thus from his Lyving, he were but utterly undone. Thus, my Lorde, right hartely fare you well. At Forde the xxviij day of Auguſte.

Your Lordſhips own ever
T. Cantuarien.

NUM. XX.

Richard Grafton the Printer of the Bible to the Lord Crumwel, complaining of ſome that intended to print the Bible, and thereby to ſpoyl his Impreſſion.

+ 1537.

MOOST humbly beſechinge your Lordſhip to underſtand, that accordyng as your Commiſſion was, by my ſervant to ſend you certen Bibles, ſo have I now done, deſiring your Lordſhip to accept them, as though they were well done. 3Q

Cleopatra, E. 5. fol. 325.

And whereas I wryt unto your Lordſhip for a prevye Seale to be a defence unto the enemyes of this Bible, I underſtande, that your Lordſhipes mynde is, that I ſhall not nede it. But now, mooſt gracyous Lorde, foraſmoche as this worke hathe bene brought forthe to our mooſt great and coſtly laboures and charges: Which charges amount above the ſum of five hundred pounds; and I have cauſed of theſe ſame to be prynted to the ſum of fifteen hundred bookes complete: Which now by reaſon that of many this worke is highly commended; there are, that will and dothe go about the pryntyng of the ſame work agayne in a leſſer letter: to the entente that they may ſell their lytle bookes better chepe then I can ſell theſe gret; and ſo to make, that I ſhal ſell none at al, or elſe verye fewe, to the utter undoynge of me your Orator, and of all thoſe my Creditors, that hath bene my Comforters and helpers therin. And now this worke, thus ſet forthe with great ſtudy and laboures, ſhall ſoche perſons, (moved with a lytle covetouſnes, to the undoing of other for their awne pryvate welthe,) take as a thynge done to their hands. In which haffe the charges ſhall not come to them, that hath done to your poore Orator. And yet ſhall they not do yt, as they fynde yt, but falſefye the texte; that I dare ſay, looke how many ſentences are in the Byble, even ſo many fautes and errours ſhalbe made therin. For their ſeekyng is not to ſet it out to Gods glorie, and to the edefying of Chriſts Congregacyon, (but for covetouſnes.) And that may apere by the former Bybles, that they have ſet forthe; which hath nether good paper, letter, ynke, ner correctyon: And even ſo ſhal they corrupt this worke, and wrap it up after their faſſyons, and then may they ſell it for nought at their pleaſure. Ye, and to make yt more truer then yt is, therfore Douche men, dwellyng within this realme, go about the pryntyng of yt: Which can nether ſpeke good Englyſhe, ner yet wryte none. And they wilbe bothe the Prynters and Correctors therof: Becauſe of a lytle covetouſnes, that wyll not beſtow twenty or forty pounds to a Learned man to take payne in yt, to have yt well done.

It were therefore, (as your Lp. doth evydently perceave,) a thing unreaſonable to permyt, or ſoffer them, which now

hath no ſoche buſines, to enter into the laboures of them, that hath had both ſore trouble and unreaſonable charges. And the truthe is this, that if it be prynted by any other, before theſe be ſold, (which I think ſhal not be theſe three yere at the leaſt,) that then am I, your poor Orator, utterly undone.

Therfore by your mooſt godly favor, if I maye obtayne the Kynges moſt gracyous privilege, that none ſhal prynt them, tyll theſe be ſolde, which at the leaſt ſhall not be this iij yere, your Lordſhip ſhall not fynde me unthankfull, but that to the uttermoſt of my power I wyll conſyder yt. And I dare ſay, that ſo wil my Lorde of Cantorbury, with other my mooſt ſpeciall frendes. And at the leaſt God wil loke upon your mercifull heart, that conſydereth the undoynge of a pore yonge man. For truly my whole Lyvynge lyeth herupon. Which if I maye have ſale of them, not being hyndered by any other man, yt ſhalbe my makyng and wealth, and the contrary is my undoyng. Therfore moſt humbly I beſeche your Lordſhip to be my helper herin, that I maye obtayne this my requeſt. Or elſe, yf by no meanes this pryvylege may be had, (as I have no doubt thorow your helpe yt ſhall) and ſeeing men are ſo deſirous to be pryntinge of yt agayne, to my utter undoyng as aforſayde that yet foraſmoche as it hath pleaſed the Kyngs Highnes 40
to Lycence this work to go abroade; and that it is the mooſt pure worde of God which teacheth al true obedyence, and reproveth al ſciſmes and contencyons: and the lack of this worde of the Almightie God, is the cauſe of all blyndnes and ſuperſticion: yt maye therfore be comaunded by your Lordſhip in the name of our moſt gracyous Prynce, that every Curat have one of them, that they maye learne to knowe God, and to inſtruct their Paryſhens. Ye, and that every Abbaye ſhould have ſix, to be layd in ſix ſeveral places, that the whole Covent, and the reſorters therunto, maye have occaſyon to looke on the Lordes Lawe. Ye, I wold none other, but they of the Papiſticall ſorte, ſhuld be compelled to have them. And then I know there ſhould be ynow found in my Lorde of Londons Dyoceſſe to ſpende awaye a great part of them. And ſo ſhuld this be a godly

worthy to be had in remembrance, whyle the world doth ſtande.

And I know, that a ſmal Comyſſyon wyll cauſe my Lorde of Cantorbury Salſbury and Worſetter, to cauſe yt to be done thorow their Dioces: Ye, and this ſhuld ceaſe the whole ſciſm and contencion, that is in the realme. Which is, ſome callyng them of the *Olde*, and ſome of the *Newe*. Now ſhuld we al folow one God, one Book, and one Learnynge. And this is hurtful to no man, but proffytable to all men.

I will trouble your Lordſhip no lenger, for I am ſory I have troubled you ſo moche. But to mak an end I deſire your moſt gracyous anſwer by my ſervant. For the ſycknes is bryme about us, or ells would I wayt upon your Lordſhip. And becauſe of comyng to your Lordſhip I have not ſuffered my ſervant with me, ſince he came over. Thus for your contynual preſervatyon, I, with all that truly love God, do moſt hartely praye, that you may overcome al your adverſaryes of the Papiſtical ſorte.

Your Orator Rychard Grafton.

NUM. XXI.

Archbiſhop Cranmer to the King for a Suffragan of Dover.

Abp. Cranm. Regiſt.

EXCELLENTISS. et potentiſs. in Chriſto Principi et Dno. noſtro Dn. Henrico Octavo Dei gra. Angliæ et Fr. regi, Fidei Defenſori, et Dno. Hiberniæ, ac in terris Supremo Eccleſiæ Angl. capiti, Veſter humilis Orator et Subditus Thomas permiſſione divina Cantuar. Archiepiſcopus, totius Anglie Primas et Metropolit. Omnimod. Reverentiam, et Obſervantiam tanto principi debit. et condignas cum omni ſubjectionis honore. Ad ſedem Epiſcopalem de Doveria infra Cantuar. Dioc. exiſten. Dilectos michi in Cto. Richardum Yngworth Priorem Domus ſive Prioratus de Langley Regis, et Johannem Codenham, Sacræ Theolog. Profeſſores, juxta et ſecundum vim, formam et effectum Statuti Parla-

menti hujus inclyti regni veſtri Angliæ in hoc caſu editi et proviſi, veſtræ Regiæ Majeſtati per has literas meas nomino et præſento; ac eidem Majeſtati veſtræ humiliter ſupplico, quatenus alteri eorum, (cui veſtra Regia Majeſtas id munus conferend. præoptaverit) titulum, nomen, ſtylumq; et dignitatem epiſcopalem ac Suffraganeam ad Sedem prædictam miſericorditer conferre. Ipſumque mihi prefato Archiepiſcopo infra cujus Dioc. et Provinciam Sedes antedicta conſiſtit, per literas veſtras Patentes regias intuitu charitatis punctare, michique mandare dignetur veſtra regia Majeſtas, quatenus ipſum ſic nominatum et præſentatum, in Epiſcopum Suffraganeum Sedis prædict. juxta formam Statuti prædict. effectualiter conſecrem et benedicam: cæteraque faciam et exequar in ea parte, quæ ad effectum meum Archiepiſcopale ſpectaverint, ſeu requiſita fuerint in præmiſſis. Vivat denique et valeat in multos annos veſtra regia Celſitudo prælibata in eo, per quem reges regnant, et Principes dominantur. Dat' apud Lambeth primo die menſis Decembr. Anno Domini milleſimo quingenteſimo triceſimo ſeptimo: et regni veſtri florentiſs. viceſimo nono. 41

NUM. XXII.

The Archbiſhops letters of Commiſſion to Richard Suffragan of Dover.

THOMAS permiſſione divina Cant. Archiep. tot. Angl. Primas et Metropolitanus, Venerabili confratri noſtro Dom. Richardo Dei gra. Sedis Doveriæ noſtræ Dioceſios Cant' Suffraganeo, Salutem, et fraternam in Domino charitatem. De tuis fidelitate et circumſpectionis induſtria plenam in Domino fiduciam obtinentes, ad confirmandum ſacri chriſmatis unctione pueros quoſcúnque infra civitatem et Dioceſin noſtras Cant', et juriſdictiones noſtras, et eccleſiæ noſtræ Chriſt. Cant. immediatas, ac juriſdictionem noſtram villæ Caliſiæ, et marchias ejuſdem ſub obedientia Excellentiſs. Principis, et Domini noſtri, Domini Hen. Oct. Dei gratia Angl. et Fr. regis, fidei Defenſoris, et Domini Hib. ac in terris ſub Chriſto Eccleſiæ Anglic. Capitis Supremi ubilibet Abp. Cranm. Regiſt.

conſtitut. Necnon altaria, calices, Veſtimenta, et alia Eccleſiæ ornamenta quæcunque et ea concernen. benedicend. locaque profana ſiquæ inveneris, de quibus te inquirere Volumus, a divinorum celebratione ultime ſuſpendend, Eccleſias etiam et cœmiteria ſanguinis vel ſeminis effuſione polluta forſan vel polluend. reconciliand. Eccleſias et altaria noviter ædificat. conſecrand. Omnes ordines minores quibuſcúnque civitatis, Dioceſios, et juriſdictionum noſtrarum prædictarum ipſos ordines a te recipere volentib et ad hoc habilibus ad jurejurando de renuntiando Rom. Epiſcopo et ejus auctoritati ac de acceptando Regiam Majeſtatem pro Supremo Capite Eccleſiæ Anglic. juxta Statuta hujus regni in hac parte edita ab eiſdem ordinand. et eorum quolibet per te primitus recepto, conferend. Ac etiam oleum ſanctum chriſmatis et ſacræ unctionis conſecrand. Cæteraque omnia et ſingula, quæ ad officium Pontificale in præmiſſis, vel aliquo præmiſſorum quovis modo pertinent, vel pertinere poterunt, faciend. exercend. et expediend. tibi tenore præſentium committimus vices noſtras, et plenam in Domino poteſtatem. Téque quoad præmiſſa Suffraganeum noſtrum ordinamus et præficimus per præſentes; donec eas ad nos duxerimus revocand. Et ut officium tuum hujuſmodi poſſis in præmiſſis
42 liberius exercere, Vniverſis et ſingulis Decanis, Rectoribus, Vicarijs, Capellanis, Curatis, et non Curatis, Clericis et Apparitoribus quibuſcunque in virtute ſacræ [ſuæ] obedientiæ firmiter tenore præſentium injungendo mandamus, quatenus tibi in præmiſſis et quolibet præmiſſorum ſint obedientes, aſſiſtentes, et intendentes in omnibus, prout decet. In cujus rei teſtimonium ſigillum noſtrum præſentibus eſt appenſum. Dat. in Manerio noſtro de Lamehith, Decimo die Decembr. Anno Domini mill. quin. xxxvij. et noſtræ Conſecrationis anno quinto.

NUM. XXIII.

A Declaration to be read by al Curates upon the publiſhing of the Bible in Engliſh.

WHERE it hathe pleaſed the Kinges Majeſtie, oure moſt dreadde Sovereigne Lord and Supreme Hed under God of this Churche of England, for a Declaratyon of the greate zeale he bereth to the ſetting furth of Gods woorde, and to the virtuouſe mayntenance of his Comenwealthe, to permyt and comaunde the Bible, being tranſlated into our Mother tongue, to be ſyncerely taught and declared by us the Curats, and to bee openly layde furthe in every parriſhe churche: to thintent, that all his good ſubjects, aswel by reading thereof, as by hering the true explanation of the ſame, may firſt lerne their dieuties to Almightie God and his Majeſty, and every of us charitably to uſe other: And thenne applying themſelfes to doo according to that they ſhall here and lerne, may both ſpeke and doo chriſtienly; and in al things, as it beſeamethe chriſtien men. Becauſe his Hieghnes very much deſireth, that this thing being by him moſt godly begonne and ſett forward, maye of al you be receyved, as is aforeſaid; his Majeſtie hath willed and commanded this to be declared unto youe, that his Graces pleaſure and hiegh commandment is, that in the reading and hering thereof, firſt moſt humbly and reverently uſing and addreſſing your ſelfes unto it, you ſhall have alwayes in your rememberaunce and memoryes, that all things conteyned in this booke is the undoubted Wyll, Lawe, and Comaundement of Almighty God, thonly and ſtreit meane to knowe the goodnes and benefyts of God towards us, and the true duty of every chriſten man to ſerve him accordingly. And that therefore reading this book with ſuch mind and firm feythe, as is aforeſaid, you ſhall firſt endevour yourſelfes to conforme your owne lyvings and converſation to the contents of the ſame: and ſo by your good and vertuouſe example to encourage your wifes, children, and ſervants, to live wel and chriſtienly according to the rule therof. Cleopatra, E. 5. F. 227.

And if at any tyme by reading any doubt ſhall come to any of you, touching the ſenſe and meaning of any part therof; that thenne, not geving to moche to your own minds, fantazies, and opinions; nor having therof any open reaſonyng in your open tavernes or alehowſes, ye ſhall have recourſe to ſuch lerned men, as be, or ſhalbe auctorized to preache and declare the ſame. Soo that avoyding al con-
43 tencions and diſputacions in ſuche alehowſes and other places, unmete for ſuch conferences, and ſubmytting your opinions to the judgments of ſuch lerned men as ſhalbe appoynted in this behaalf, his Grace may wel perceyve, that you uſe this moſt hiegh benefyte quietly and charitably every of you, to the edefying of himſelf, his wief, and famylye, in al things aunſwering to his Hieghnes good opinion conceyved of you, in thadvauncement of vertue, and ſuppreſſing of Vice; without failing to uſe ſuch diſcrete quietnes, and ſober moderatyon in the premiſſes, as is aforeſaid; as ye tender his Graces pleaſure, and intend to avoyde his hiegh indignation, and the perill and daunger, that may enſue to you and every of youe for the contrary.

And God ſave the King.

NUM. XXIV.

The Aunſwer or Declaracions of Richard Byſhop of Chicheſtre, in the preſence of the Kings Majeſtie, againſt the ſixt Reaſon or argument of John Lamberte, concerning the moſt holy and bleſſed Sacrament of the Aultre.

Cleopatra, E. 5. Fol. 271.

THESE are the words of his ſixt Article. "Paule doth "take it for a ſore inconvenience, *Deducere Chriſtum ex alto*, "Rho. 10. And yet muſt the Preſtes do ſo, bringing his "naturall body into the Sacrament: or elles they cannot "bringe the ſame body into the Sacrament. Which I be-"leve rather.

The Anſwer of the Biſhop.

BY this reaſon you maye evidently perceyve the Vanitye, and alſo the malyce of this man. So that you may judge by what ſpirite he is ledde, to make ſuch an argument againſt ſo hiegh and precioufe a myſtery as this is.

What chriſten man is ſo ignoraunt, that knoweth not this to be evidently true, that this moſt holy Sacrament hath not his Vertue of the Preſte, which is a mortall man, and many tymes a ſinner. For he is but a miniſtre, and a very inſtrument, by whom God worketh. Sainct Chryſoſt. ſaith, *that the miniſtre is as it were the Penne, God is the hande. The grace, the vertue is of God.* In the 27th. Homelye in the ſecond Tome. So dothe teache the Apoſtle to the Corinthians, in the third chapitre of the firſt Epiſtle. *What is Apollo,* ſaith he, *What is Paule? Miniſtres of him, in whom ye beleve; and as he hath gyven to every one. I have planted,* ſaith S. Paule, *Apollo hath watered: but God hath gyven the encreaſe. Wherfore neither he that planteth, nor he that watereth, is ought, but he that gyveth the encreaſe.* For *men muſt eſteem us as Miniſtres of Chriſt,* ſaith he in the next chapitre. By theſe words he proveth, that the miniſter gives none effect or virtue, but oonly God.

Sanct. Auguſt. ad Creſconium Grammaticum ſaith alſo ex- 44
preſly, That *if there be among good miniſtres one better then an other, the Sacrament is no better given by the better; and it is no worſe gyven by an evell man.* Ther is for this purpoſe a goodly ſaying of Euſebius Emiſſenus, which was much perſecuted by the Aryans. Theſe are his wordes. *Inviſibilis Sacerdos viſibiles creaturas in ſubſtantiam corporis et ſanguinis ſui, verbi ſui ſecreta poteſtate, convertit.* No Chriſten man doubteth, who is this inviſible Preſt; which is our Savior, the hieghe Preſt, the perpetuall Preſte, as the Apoſtle ſaith *Ad Hebr.* 7. Which to our carnall eyes is inviſible, and otherwyſe may not be ſene, but by the eyes of our ſowle, and faith onely. This inviſible Preſte, ſaith Euſebius, converteth and torneth the viſible creatures of bread and wyne, not only into his body and bloud, but into the ſubſtaunce of his body and blood.

It is not thenne the Preſte, that worketh this thing, or

bringeth Chriſt out of hevyn, as this man mockingly and ſkornefully wryteth in this Artycle, but it is Chriſt himſelf. For as S. Auguſtin ſaith, *Idem eſt Mediator, qui offert, et qui offertur.*

And what ſpirit this man hath towardes this mooſte holy ſacrament, you maye well conjecture, and evidently perceyve his malignitie, which not only gathereth a certain nombre of vayne arguments together, to the nombre of eight; that it might appeare to the ſimple ignoraunt people, as though it were a great fundacion, which he hath for his deteſtable purpoſe: and yet (as I ſaye,) they are all vayne, and grounded only uppon groſs naturall reaſon, which canne in no wiſe attayne to this high miſterie: but alſo in ſo grave, weighty, and mooſt reverend cauſe, as this is, he dalyeth, tryfleth, mocketh, and ſcorneth in this fonde reaſon, without any reaſon; ſaying, that the Preſte muſt bringe the body of Chriſt out of heven. But it is little to be wayed in this man, though that he ſcorneth the miniſtration of the Preſte; ſith that he ſo depraveth the veray Lorde and Maiſtre.

And in caſe that he would ſay, that he doth not ſkorne the miniſtracion of the Preſte, thenne muſt he nedes be veraye ignoraunt, to ſuppoſe in any wyſe, that the Preſte worketh any thing in this, or any other Sacramente, more thenne as I have before ſayde.

In this argument alſo he alleadgeth one parte of ſcripture in the tenth chapitre to the Romaynes, to blind alſo the ſymple people, that they ſhould think al that he ſpeaketh is the veraye ſcripture. And ſurely this place of ſcripture maketh evidentlye againſt him, and ſuch as he is. For it is written againſt Infideles, ſuch as wollnot believe the word of God written, but wolde yet have knowleage from heaven. And ſo the Apoſtle ther maketh example of him, that woll not believe, that Chriſt is aſcended; but notwithſtanding the teſtimonye of ſcripture, he demandeth, *Quis aſcendet in cœlum? Hoc eſt, Chriſtum de cœlo deducere,* ſayth the Apoſtle. Wherefore the Apoſtle monyſheth every Chriſten man in this maner, *Nè dixeris in corde tuo, Quis aſcendet, &c.* That is to ſay, Thinke not in thy mind, Have no ſuch doubt to aſke, Who aſcended, or how: but beleve the ſcrip-

ture. For as Moſes in the 30th. Chap. of Deuteronomy ſayth, *Thou ſhalt not nede to ſeek into heaven for the knowleage of theſe things: it is not ſett, nor left in heven; it is not above thee; it is not ferre frome the; but the Worde of God is nighe the, even in thy mouth*, as it were, and redye at hande: Beleve that, and doo according to that. For ſo it 45
was aunſwered to the rich man in the 16th. Chapitre of Luk, *Thy bretheren have Moyſes and the Prophetes, let them heare them.* And, *Yf they woll not heare and beleve theim, they woll not beleve any oone, that ſhall come frome henſe.*

Wherfor Chriſoſt', in the formor tenth Chapitre of Paule, teacheth every Chriſten man in theſe thinges of the Faith, in no wyſe to aſk or ſearhe, how it maye be; but leaving this infirmitye and weaknes of our thoughts or reaſons, let us recyve with a certain undoubted faith the promeſſes of God by his word.

Sainct Cyprian alſo, in a worke *De cena Domini*, hath theſe wordes, *The fleſhely man is not to be admitted to this feaſt of the Table of God. Whatſoever the fleſh and the bloode*, that is to ſaye, the naturall reaſon of the mortall man, *eſteemeth or judgeth, nedes muſt be excluded frome this myſtery. For it favereth nothing to this matier, or in any wyſe helpeth, whatſoever the ſoubtilitie of mannes witte attempteth to ſerche. Such are wiſe men of this worlde, that whatſoever is above their wit, they think it otherwiſe thenne the truthe. But the truthe*, ſaith he, *cannot be compryſed by mannes witte, which is erroniouſe and many tymes deceyved. Wherfor they that are faithfull and pore in ſpirite, not arrogant of their owne witts, by their faith do ſee parfaictly this Sacrament.*

We have the expreſſe words of Chriſt, *Hoc eſt corpus meum, This is my bodye.* The wordes are plaine not oonly in Matthew, but the ſame playne wordes are in Luke and Mark, without any figurate ſpeaking. Wherfore we may not add, diminyſhe, chaunge, or alter theſe wordes, that are ſo manifeſte and playne; but certainly beleve theſe wordes to be true in the ſame ſenſe, that they are clearely ſpoken, howſoever they are impoſſible to mannes witte. For as it is impoſſible for God to make a lye, as the Apoſtle ſaith in the

ſixth *Ad Heb.* ſo every thing is poſſible to him, howſoever it is thought impoſſible to men.

We muſt therfore leave all our carnall reaſons, and only receyve, without any doubte, the teaching, the words, the promeſſes of God, howſoever they ſeem impoſſible to our naturall and fraill reaſon. Or elles we ſhulde not believe the power of God to be ſo hiegh and abſolute as it is: to whome is nothing impoſſible.

NUM. XXV.

Tho. Cranmeri Archiep. Cant. Epiſt. ſuper Controverſiam de cœna Domini ortam.

Illuſtri et erudito Viro Joachimo Vadiano, Conſuli apud Sanctum Gallum in Helvetia.

Ex Dudithij Orationib. et Opuſcul.

TANDEM a Negotijs Conſilijſque publicis miſſionem, vel verius reſpirationem nactus, et inter cæteros doctos viros, quorum epiſtolis reſponſa jam diu debueram, tibi quoque, Vadiane, Vir illuſtris doctiſſiméque, nunc demum vertente anno reſpondere incipiens, (utpote cujus Literas ſuperiore hyeme acceperim, una cum munere Literario, Quod genus quidem ſoleo vel inter preciofiſſima numerare) illud imprimis mecum reputare pudebundus occœpi, vererique, ne forte ſuſpicionem, aut etiam opinionem mihi aliquam finiſtram apud animum tuum, ſilentio meo tam diuturno, contraxerim; qui ſciam apud vulgus hominum fieri plerumque ſolere, cum hoſpes hoſpitem ſalutat, ut in primo maxime aditu reſponſum ſolicite exſpectent. Quod ſi differatur, vel ſuperbiam aliquam vel neglectum ſui, vel, ut minimum, oblivionem, intervenire ſuſpicantur, qualémque in primo illo acceſſu invenere, talem in univerſam reliquam vitam erga ſe fore præjudicant. Cum qui cito reſpondet, libenter et gratanter id facere judicatur, eumque proinde humanum, facilem gratúmque interpretantur. Contra, qui tarde, faſtuoſus, difficilis, et incivilibus ac inamœnis moribus preditus exiſtimatur. Vſque adeo bis facit, quod cito facit, quicquid quis

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dto facit. Verum ego de tua neutiquam vulgari prudentia, et humanitate meliora mihi polliceor, confidóque te hanc meam non ſpontaneam tarditatem aut ceſſationem, ſed neceſſariam dilationem benigne accepturum, eamque non tam moribus quam negotijs meis imputaturum. Quæ qualia et quanta fuerint, puto rumores ad vos uſque jampridem pertuliſſe, et ego de eiſdem nonnihil ad Grynæum meum, imo noſtrum, ſcripſi, cum quo pro amicitiæ jure omnia, ſibi communia futura eſſe non ambigo. Ad illum igitur te remitto, ſiquid hac re offenderis, qui me tibi reddat excuſatiorem.

Tuam erga me Voluntatem et promptitudinem animi ad contrahendam mecum Sanctiorem neceſſitudinem, in Literis tuis perſpicio, et libens amplector oſculórque. Virum enim dignum te judico, quem ego propter eximiam eruditionem, qua me quoque adjutum profeciſſe neutiquam diſſimulavero, et propter morum probitatem, multorum graviſſimorum virorum teſtimonijs comprobatam, omni amore, favore, ac veneratione proſequar. Veruntamen ut animi mei ſenſum (ſicuti inter bonos viros fieri oportet) ingenue tibi profitear, argumentum quod tractas in ſex illis libris *, quos mihi dono dederas, in totum mihi diſplicet, vellémque vigilias tuas tantas felicius collocaſſes, et mecum ineundæ amicitiæ melioribus, aut certè minus improbatis, auſpicijs fuiſſes uſus. Nam ego niſi certiora afferri videro, quam hactenus videre potui, ſententiæ illius veſtræ nec patronus nec aſtipulator eſſe volo. Et plane mihi vel ex eo maxime perſuaſum eſt, cauſam eſſe non bonam, quod eam viri tam ingenioſi, tam diſerti, támque omnibus artibus et diſciplinis inſtructi, non videamini ſatis validè tueri ac ſuſtinere. Vidi pleraque omnia, quæ vel ab Œcolampadio, vel a Zuinglio ſcripta ſunt et edita, didicique omnium hominum omnia cum delectu eſſe Legenda. Et fortaſſe illud D. Hieronymi de Origene elogium in illos quóque non abſurde aliquis detorſerit, *Vbi bene, nemo melius*, &c. Noſti enim quod ſequitur. Quatenus quidem Papiſticos et Sophiſticos errores et abuſus indicare, convincere, corrigeréque ſunt conati, Laudo et approbo. Atque utinam intra fines illos conſtitiſſent, neque fruges una cum zizanijs conculcaſſent, hoc eſt, veterum doctorum primorúmque in eccleſia Chriſti ſcriptorum authoritatem, una violaſſent. Nam

* *Aphoriſmorum, de conſideratione Euchariſtiæ.*

ut ingenia veſtra quantumcunque verſaveritis, mihi tamen certe nunquam approbaveritis, nec cuiquam, opinor, æquo Lectori, Veteres illos authores in hac controverſia pro veſtra facere ſententia. Fuiſtis nimirum in inveſtigandis erroribus
47 plus ſatis curioſi, et dum omnia purgare ſtudetis, illic quoque errorem ſubeſſe putaviſtis, ubi nullus fuit. Quando hic certe ſi error eſt, jam inde a primordio Eccleſiæ, ab ipſis Patribus et viris Apoſtolicis, nobis fuit propinatus. Quod quis pius ſuſtinuerit vel audire, nedum credere? Ut nequid interim dicam, quod bonus Dominus noſter unice dilectam ſponſam ſuam nunquam in tam pudenda cæcitate tamdiu dereliquiſſet. Quamobrem quum hæc, quam tenemus, Catholica fides de vera preſentia corporis tam apertis ac manifeſtis ſcripturis fuerit Eccleſiæ ab initio promulgata, et eadem poſtea, per primos Eccleſiaſticos ſcriptores, fidelium auribus tam clare, tamque ſtudioſe commendata, ne quæſo, ne mihi pergatis eam tam bene radicatam et ſuffultam velle amplius convellere aut ſubruere. Satis jam ſatis tentatum eſt hactenus. Et niſi ſuper firmam petram fuiſſet firmiter ædificata, jam dudum cum magnæ ruinæ fragore cecidiſſet. Dici non poteſt, quantum hæc tam cruenta controverſia, cum per univerſum orbem Chriſtianum, tum maxime apud nos, bene currenti verbo Evangelij obſtiterit. Vobis ipſis affert ingens periculum, et cæteris omnibus præbet non dicendum offendiculum. Quo circa ſi me audietis, hortor et ſuadeo, imo vos oro, obſecro, et in viſceribus Jeſu Chriſti obteſtor et adjuro, uti concordiam procedere et coire ſinatis, in illam confirmandam totis viribus incumbatis, pacémque Dei tandem, quæ ſuperat omnem ſenſum, Eccleſijs permittatis, ut Evangelicam doctrinam unam, ſanam, puram, et cum primitivæ Eccleſiæ diſciplina conſonam, junctis viribus quam maximè propagemus. Facile vel Turcas ad Evangelij noſtri obedientiam converterimus, modo intra noſmetipſos conſentiamus, et pia quadam conjuratione conſpiremus. At ſi ad hunc modum pergimus ad invicem contendere, et commordere, timendum erit, ne (quod dicens abominor) juxta comminationem Apoſtolicam, ad invicem conſumamur.

Habes, Optime Vadiane, meam de tota controverſia illa neutiquam fictam ſententiam, una cum admonitione libera ac fideli. Cui ſi obtemperaveris, non modo inter amicos,

ſed etiam vel inter amiciſſimos mihi nomen tuum aſcripſero. Bene vale.

T. Cantuarienſ.

NUM. XXVI.

Part of a Letter from a Member of Parlament, concerning the tranſactions of the Houſe, about paſſing the Act of the Six Articles.

AND alſo newes here, I aſſure you never Prince ſhewed himſelf ſo wiſe a man, ſo wel lerned, and ſo Catholik, as the King hath done in this Parlyment. With my penne I cannot expreſs his marvelous goodnes, wiche is come to ſuch effecte, that we ſhal have an Act of Parlyment ſo ſpiritual, that I thinke none ſhall dare ſay, in the bleſſed Sacrament of the Aultar doth remayne either bred or wine after the Conſecration: Nor, that a Prieſt may have a wif: Nor, that it is neceſſarie to receve our Maker *ſub utraque ſpecie:* Nor, that privat Maſſes ſhold not be uſed, as they have be: Nor, 48 that it is not neceſſary to have Auriculer confeſſion. And notwithſtanding my Lord of Canterbury, my Lord of Elye, my Lord of Saliſburie, my Lords of Worceſter, Rocheſter, and St. Davys, defended the contrary long tyme: Yet finally his Highneſs confounded them all with Goddes lerning. York, Duram, Wincheſter, London, Chicheſter, Norwiche and Carlile have ſhewed themſelfe honeſt and well lerned men. We of the Temporaltie have be al of one opynyon. And my Lord Chauncellor, and my Lord Pryvye Seal as good, as we can deviſe. My L. of Cant. and al this Byſhoppes have geven their opinion, and come in to us, ſave Saliſburie, who yet continueth a lewd foole. Fynally, all Englond have cauſe to thank God, and moſt hertilie to rejoyce of the Kings moſt godlie procedings.

Cleopatra, E. 5. F. 128. b.

Without any name ſubſcribed.

NUM. XXVII.

The Solution of ſome Biſhop to certain Queſtions about the Sacraments.

Cleopatra, E. 5. F. 36.

The King's Animadverſions, of his own hand.	*The Queſtions.*	*The Anſwers.*
Why then ſhulde we cal them ſoo?	1. What is a Sacrament by the Scripture? 2. What a Sacrament is by the Authors auncient?	1. Scripture uſith the word, but it defineth it not. 2. In them is founde no perfect definition, but a general Declaration of the word, as a token of an holy thing.
	3. Howe many Sacraments be there by the Scripture?	3. Soo named oonly Matrimonye: in effecte moo: and at the leſt vij, as we find the Scripture expounded.
Why theſe vij to have the name, more than al the reſt?	4. Howe many Sacraments be the by the auncient Auctors?	4. Auctors uſe the word *Sacrament* to ſignifie any Myſterye in the olde or newe Teſtament: But ſpecially be noted Baptiſme, Euchariſt, Matrimonie, Chriſme, *Impoſitio manuum*, *Ordo*.
49	5. Whither this word *Sacrament* be, and ought to be, attribute to the Seven oonly?	5. The worde, by cauſe it is general, is attribute to other thenne the Seven. But whether it ought ſpecially to be applied to the vij oonly, God knowith, and hath not fully revealed it ſoo as it hath been receyved.
Then why hath the Chyrche ſo long erryd, to take upon them ſo to name them?	Whither the Seven Sacraments be found in any of the old Auctors, or not?	The thing of al is found, but not named al Sacraments, as afore.

The King's Animadverſions.	*The Queſtions.*	*The Anſwers.*
	6. Whither the determinate numbre of vij Sacraments be a doctrine eyther of the ſcripture, or the olde Authors; and ſoo to be taught?	6. The doctrine of Scripture is to tech the thinge, without numbryng, or naming the name *Sacrament*, ſaving only in Matrimony. Old Authors number not preciſely. [Twelve Articles of the Faith not numbred in Scripture, ne Ten Commandments, but rather now oone, *Dilectio*, vij petitions, vij Dedly ſynnes.]
* Then Penance is changyd to a new term, *i. e.* Abſolution. Of Penance I redde, that withowght it, we cannot be ſaved after relapſe: but nott ſo of Abſolution. And Penance to ſinners is comandyd, but Abſolution, ye, in oppen crymes, is left fre to the Aſkers. † Laying off hands, being an olde ceremony of the mis, is but a ſmall proof of Confirmation. Then ſhew were.	7. What is founde in ſcripture of the matier, nature, effecte, and vertue of ſuch as we cal the ſeven Sacraments. So although the name be not in Scripture, yet whither the thing be in Scripture or noo, and in what wiſe ſpoken.	7. Scripture ſpeaketh 1. Of Baptiſme manifeſtly. 2. Of the holy communion manifeſtly. 3. Of Matrymony manifeſtly. 4. Of Abſolution * manifeſtly. 5. Of Biſhopps, Preſts and Deacons ordered *per impoſitionem manuum cum Oratione* expreſsly. 6. Laying † of the Hands of the Biſhop after Baptiſme, which is a part of that is done in Confirmation, is grounded in Scripture. 7. Unction of the ſick with prayer is grounded in ſcripture.

The King's Animadverſions.	*The Queſtions.*	*The Anſwers.*
50 This anſwar is not directe: and yett it proveth nother any of the two poynts to be groundyd in ſcripture.	8. Whither Confirmation *cum Chriſmate* of them that be baptiſed be found in Scripture?	8. The thing of *Confirmation* is founde in ſcripture, though the name *Confirmation* is not there. Of *Chriſma* Scripture ſpeakith not expreſſely; but it hath been had in high veneration, and obſerved ſynnes the begynnyng.
	9. Whether the Appoſtells lacking higher power, not having a Chriſtien King among them, made Biſhops by that neceſſite, or by auctorite geven them by God?	9. The calling, namyng, appoyntement and preferrement of oone before another to be Biſhop or Preſt, had a neceſſity to be doon in that ſort, a Prince wanting. The Ordering apperith taught by the holy Goſt in the Scripture *per manuum impoſitionem cum oratione.*
	10. Whether Biſhoppes, or Preſts were firſt: And if the Preſts were firſt, thenne the Preſt made the Biſhop?	10. Biſhoppes, or not after.
	11. Whether a Biſhop hath auctorite to make a Preſt by the Scripture, or noo: And whither any other, but oonly a Biſhop may make a Preſt, or noo?	11. Scripture warranteth a Biſhop (obeying high powers, as his Prince chriſtianed) to ordre a Preſt *per manuum impoſitionem cum oratione.* And ſoo it hath been from the begynnyng. Of other ſcripture ſpeakith not.

The Queſtions.

12. Whether in the Newe Teſtament be required any Conſecration of a Biſhop or Preſt, or only appoynting to thoffice be ſufficient?

13. Whether if it fortuned a Prince Chriſtian lerned, to conquer certain Dominions of Infideles, having noone but temporal lerned men with him, it be defended by Goddes law, that he and they ſhuld preach and teach the Word of God there, or no; and alſo make and inſtitute Preſts, or noo?

14. Whether it be forfended by Goddes law, that if it ſoo fortuned, that al the Biſhoppes and Preſts of a realme were ded, and that the Word of God ſhuld remayne there unpreched, the Sacrament of Baptiſme, and other unmini-

The Anſwers.

12. *Manuum Impoſitio cum oratione* is required. Which is a Conſecration. Soo as oonly appointing is not ſufficient?

13. It is to be thought, that God in ſuch caſe, affiſting the perfection of ſuch an enterpriſe, wold further tech and inſpire the Conſcience of ſuch a Prince, what he ſhuld and might doo, more thenne is yet openly taught by the Scripture. Which in that caſe were a good warrant to folowe. For a ſecrete Vocation ſupplieth, where an open wantith. 51

[A reaſon: Neceſſite, in things abſolutely neceſſary, conteyneth in it order, law and auctoritie.]

14. [This Queſtion is without the compaſſe of Scripture.]

Synnes the begynnyng of Chriſtes church, wherein Chriſt himſelf made diſtinction of Miniſters, the order hath a derivation from one to another *per manuum impoſitio-*

The Queſtions.	*The Anſwers.*
ſtred, that the King of that Region ſhuld make Biſhoppes and Preſts to ſupplie the ſame, or noo?	*nem cum oratione.* How it ſhuld begynne agayn of an other faſhion, where it faileth by a cace, Scripture telleth not, ne Doctors wryte of it, that I have read.
15. Whether a man be bounde by auctoritie of this Scripture *Quorum remiſeritis*, and ſuch like, to confeſſe his ſecrete dedly ſynnes to a Preſt, if he may have hym, or noo?	15. Bounde ordinarily.
16. Whither a Biſhop or a Preſt maye excommunicate?	16. They maye, being before of their Prince auctoriſed to miniſtre.
For what crymes?	For open, publike, dedly ſins.
And whether they oonly by Goddes Law.	Of Excommunication by other we rede not in the newe Teſtament.
17. Whither Unction of the ſik with oyl to remytte venyal ſynnes, (as it is now uſed,) be ſpoken of in the Scripture, or in any auncient auctors.	17. The thing is in Scripture, and in auncient Autors, according whereunto the uſe ſhuld be.
52	Howe it is indede uſed, is a matter of facte, and not of lerning.

NUM. XXVIII.

The judgment of another Biſhop upon the aforeſaid Queſtions.

I. TO the firſt, Scripture ſheweth not what it is, but uſeth the word *Sacramentum* in Latyn for the word *Miſterium* in Greke. Cleop. E. 5. Fol. 38.

II. *Sacrament* by the Auctours is called *Sacræ rei Signum*, or *Viſibile Signaculum, Sacroſanctum Signaculum, Viſibile Verbum, Viſibilis forma inviſibilis gratiæ;* and perfytt difinition we fynde none.

III. In Scripture we fynde no determynate numbre of Sacraments.

IV. There be very many in the moſt generall ſignification: and there is no preciſe or determinate numbre of Sacramentts in the ancient auctours.

V. Not only to the Seven, but to many moo. We fynd in the old Auctours Matrymony, the holly Communyoun, Baptiſme, Confirmation, Ordre, Penaunce and extreme Unction. In Penaunce it is doubted of the name of Sacrament. Arch. Cant. B. Davys.

VI. As towching the determinate numbre of Seven onely, we find neyther in the Scripture, ne auntient auctours, any ſuch doctrine, that there ſhould be ſeven onely.

VII. Of *Baptiſme* Scripture ſpeaketh, that by it ſynnes be remittede. Of *Euchariſtia*, that we be united by it to Chriſt, and receive thereby ſpiritual nurriſhement to the comfort of our ſoulles, and remiſſion of our ſynnes. Of *Matrymony*, that the acte of it is made lawful, and without ſynne; and Grace given, whereby to directe ordinately the luſts and appetites of the fleſhe. Of *Pennaunce*, that by it we be reſtaured agayne to the favour of God, from which we dyd falle by ſynne. Of *Ordre*, that by it Grace is given to myniſtre effectually in preachinge the worde of God, and Miniſtration of the Sacramentes. Of *Confirmation*, (which is conteyned in Scripture, ſpeaking *De impoſitione manuum poſt baptiſma*,) it appeareth by Scripture, how therby encreaſe of grace is given. Of *Inunction* of the ſicke, Scripture ſpeaketh, that by Unction of the ſick, and prayer of Archb. Cant. Abp. Cant. Bp. Davyes. Abp. Cant. Bp. Davyes. Mr. Cocks.

the Preſtes, comfort is geven to the ſick, and ſins be forgeven hym.

Abp. Cant. Bp. Davyes. VIII. *Impoſitionem manuum poſt Baptiſma*, which we call *Confirmacion*, we reade in the Scripture. But that it was done *cum Chriſmate*, we fynde not in the Scripture expreſſed. But in the olde Auctours we find, that *Chriſma* hathe been uſed in the ſayd Confirmation.

Abp. Cant. IX. Making of Biſhopes hath twoo partes. Appointment and Ordering [a]. Appoyntament, whiche the Appoſtels by neceſſyte made by common election, and ſometyme by their
53 owne ſeveral aſſignment, coulde not then be doon by Chriſten Princes, bicauſe at that tyme they were not: and nowe at theſe dayes apperteyneth to Chriſten Princes and Rulers [b]. But in the ordering, wherein Grace is conferred (as afore) the Apoſtells dyd folowe the rule taught by the holly Ghoſte, *Per manuum impoſitionem cum Oratione et jejunio* [c].

Abp. Cant. B. Davyes. M. Cocks. X. Chriſte made the Apoſtels firſt; which were of his making bothe Preſtes and Biſhopes. But whether at one time ſome doubt. After that, the Apoſtels made bothe biſhopes and Preſtes. The names whereof in the Scripture be confounded.

Abp. Cant. XI. A Byſhope having auctoritie of his Chriſtien Prince to give orders, maye by his miniſterye, geven to him of God in Scripture, ordeyne a Preſte. And we rede not, that any other, not being a Biſhope, hathe ſence the begynnyng of Chriſtes churche ordered a Preſte.

Abp. Cant. B. Davyes. XII. Onely Appointement is not ſufficient, but Conſecracion; that is to ſaye, Impoſition of handes with faſting and prayer is alſo requyred. For ſoo thapoſtells uſed to ordre them, that were appoynted: and ſoo have been uſed contynually; and we have not rede the contrarye.

XIII. In that neceſſite, the Prince and his lerned men ſhulde preache and teache the worde of God, and baptiſe. But as for making and conſtituting Preſtes, the Prince ſhall and maye thenne doo, as God ſhal thenne by inſpiration

[a] *Where is this diſtinction fonde?* [The King's Note.]

[b] *Now ſins yow confeſſe, that the Appoſtyllys did occupate the won part, whych now yow confeſſe belongyth to Princes, how can you prove, that Orderyng is wonly commytted to yow Byſhopes?* [The King's Note.]

[c] *Ubi hoc?* [The King's Note.]

teache him. Whiche God hath promyſed to doo allwayes to his Churche, in reveling and teaching every neceſſary knowledge, where any doubte requyring diſcuſſion doth arryſe.

XIV. The aunſwer to the other Queſtyon nexte bifore diſſolveth this.

XV. He that knoweth himſelfe gylty of any ſecrete deadlye ſynnes, muſt, if he wyll obteyne the benefyt of Abſolucyoun miniſtred by the Preſte, confeſſe the ſame ſecrete ſynnes unto hym. Abp. Cant.

Yorke.	Eggeworth.	Abſolution to be miniſtred by a Preſte, if a convenient Preſte may be had, is neceſſarie.
Dureſme.	Daye.	
Carelil.	Redman.	
Corwen.	Robynſon.	
Simon.	Wyncheſtre.	
Ogelthorp.		

Cant.	Layton.	Abſolution by a Preſte is the ſureſt waye, if he may be convenyentlye had.
Hereford.	Treſham.	
Rocheſtre.	Cocks.	
Davye.	Crayford.	
Weſtmeſter.		

XVI. Biſhoppes and Preſtes, auctoriſed by the Prince, may excommunicate by Goddes Lawe, for publique and open crymes. But that other thenne Biſhopes and Preſtes maye excommunicate, we have not rede in ſcripture. Summe Scolemen ſaye, that other, thenne Preſtes or Biſhopes, deputed therunto by the Church, maye excommunicate. Bicauſe it is an Acte *juriſdictionis*, and not *ordinis*. Abp. Cant. B. Davyes.

XVII. We find it ſpoken of in Scripture and in old Auctours. Abp. Cant. B. Davyes.

NUM. XXIX.

Archbishop Cranmer to Ofiander concerning ſome abuſes in Matrimony among the Germans.

Doctiſſimo D. Andreæ Oſiandro, Concionatori Norenbergenſi.

SALVE plurimum. Vix tribus abhinc diebus elapſis, Oſiander dilectiſſime, literas ad te ſcriptitabam, quas per ſubitum et feſtinatum Tabellarij diſceſſum coactus ſum abbreviare. Imo abrumpere plane, prætermiſſo eo, quod et tunc quam maxime ſcriptum volui, et nunc otij pluſculum nactus, neſcio quam nervoſè, verboſè certe decrevi pertractare. Res eſt, ut mihi quidem videtur, non parva, neque leniter animadvertenda, ut quæ ad omnium Evangelicam veritatem profitentium ſugillacionem, ne dicam ignominiam et culpam, manifeſtè pertineat. Proinde te rogo, ut et ſcriptum hoc meum legas attentè, et tuum viciſſim reſponſum ſuper eo conficias accuratè, maturéque remittas, quo habeam tandem, quod reſpondeam ijs, qui me interrogant. Noſti enim, opinor, ut ſoleant homines hic omnium, quæ iſtic geruntur, a me rationem exigere: alij quidem bono animo, et communis Evangelicæ cauſæ ſtudio ſoliciti, ne quid a vobis fieret, ſecus quam oporteret. Alijs autem malus eſt animus, mala mens. Nihil magis cupiunt, aut captant, quam ut juſtam aliquam, vos et veſtra facta dictave reprehendendi, anſam undecúnque apprehendant; et gaudent, ſi mihi in os ſubinde talia poſſint objicere. Quibus duobus inter ſe diverſis hominum generibus reſpondeo. Ego perſæpe, quæ vel ipſe comminiſci poſſum, vel quæ ex ſcriptis veſtris, ſive in publicum emiſſis, ſive ad me privatim miſſis, poſſim colligere. Incidunt tamen perſæpe nonnulla, quæ nec negare poſſum, nec abſque rubore fateri, neque denique quo pacto a vobis honeſtè aut pie fieri doceantur, rationem ullam ſaltem excogitare ſufficientem. Nam ut interim de Uſuris taceam, a vobis aut veſtrum certe nonnullis, ut apparet, approbatis, déque eo, quod Magnatum filijs concubinas habendas

permittitis, (videlicet ne per nuptias legitimas hereditates diſpergantur) qui Concubinatum in Sacerdotibus tantopere averſati eſtis: quid poterit a Vobis in excuſationem allegari pro eo, quod permittitis, a divortio, utroque conjuge vivo, novas nuptias coire, et quod adhuc deterius eſt, etiam abſque divortio uni plures permittitis uxores. Id quod et tute, ſi recte memini, in quibuſdam tuis ad me literis apud vos factum diſertè expreſſiſti, addens, Philippum ipſum ſponſalibus poſterioribus, ut paranymphum credo atque auſpicem, interfuiſſe.

Quæ ambo, tum ipſius conjugij rationi, quæ non duo, ſed unam carnem facit, tum etiam ſcripturis ſunt expreſſe et manifeſte contraria. Ut patet Matth. 19. Marc. 10. Luc. 16. Ro. 7. 1 Cor. 7. Quibus locis perſpicuum fit ex Apoſtolorum, atque adeo Chriſti ipſius, inſtitutione, unum uni debere matrimonio conjungi, nec poſſe ſic conjunctos poſtea, niſi interveniente morte alterutrius, denuo contrahere. Quod ſi reſponderitis, hoc intelligi excepta cauſa fornicationis: An Uxoris adulterium fuerit cauſa, quur Philippus marito permiſerit aliam ſuperducere, vos melius noſtis. Quod ſi fuerit, tunc objiciemus, ab ineunte hucuſque eccleſia (cujus exemplis oportet ſcripturarum interpretationes conformarique) nunquam, quod ſcimus, hoc ſic fuiſſe acceptum. Auguſtinus, quid ipſe de hoc ſenſerit, imo quid eccleſia ante ipſum, et uſque ad ipſum, clare docet, li. *de adulterinis conjugijs*, ad Pollentium. Quid igitur ad hæc dicetis, Libenter vellem audire abs te quidem, ſi et ipſe in eadem cum cæteris es ſententia. Sin minus, per te ſaltem vellem cognoſcere, quid ab illis exploraveris ad talia reſponſum iri. Nam cum eorum nonnulli, ut audio, ſtatuta noſtra Parlamentalia cenſorie nimis, ac ſupercilioſè condempnent, quorum tamen graviſſimas juſtiſſimaſque cauſas ac rationes ignorant; mirum eſt, quod interim ipſi non advertant apud ipſos plurima deſignari, quæ optimis atque graviſſimis viris jure optimo diſpliceant. Scire atque aveo, an iſta tanquam honeſta, et promiſcue quibuſvis Licita, ac Evangelicæ veritati non repugnantia defendant: an ſecundum indulgentiam (ut dixit Apoſtolus) ad ea, dum à quibuſdam fiunt, connivent, nequid gravius contingat, non idem omnibus itidémque permiſſuri. Illud prius, haud equidem credo illos eſſe facturos, niſi legis 55

potius quam Chriſtianæ aſſertores videri volu-
Poſterius hoc ſi faciunt, videant, quomodo permittant,
Chriſtus, Apoſtoli, Evangeliſtæ, atque adeo totius eccle-
conſenſus diſtricte ab initio huc uſque prohibuit.

Quod ſi fortè dixerint, ea jam quoque tollerari poſſe, eo
ante Chriſtum natum fuerunt vel approbata vel tole-
: tunc enimvero cauſam nobis reddant, cur non et cæ-
toleremus, quæcunque tunc legimus pari jure uſitata;
definiant, quænam hujus generis, aut quatenus erunt
admittenda. Nam in Veteri Teſtamento expreſſum habe-
mus olim patrem concubuiſſe cum filiabus, ut Loth; Socce-
rum cum nuru, ut Judam; patrem familias, nempe Abra-
ham, cum ancilla pellice, conſcia uxore, atque etiam id ul-
tro ſuadente, nempe Sara; eundem ipſum uxorem ſuam,
adhuc juvenculam ac formoſam, ſororem nominaſſe, eámque
Regibus, Pharaoni et Abimelech, ultro in concubinam per-
miſiſſe. Præterea, unum ſæpe hominem plures habuiſſe
uxores, ut Jacob et Moſen ipſum, legis latorem a Deo con-
ſtitutum. Poſtremò, Principes multos, eoſque nec illaudа-
tos, præter uxorum numeroſa contubernia, Concubinarum
etiam greges aluiſſe: ut Davidem, Solomonem, &c. Nec
Aſſuero vitio datur, quod ſingulis pæne noctibus concubi-
nam novam aſciverit. Et Heſter, fœmina Laudatiſſima, ut-
pote quam ad Salutem populi ſui Deus excitavit, quum eſſet
Judæa, et legi Moſaicæ obnoxia, Aſſueri Regis cubiculum
ante nuptias intravit. Quid pluribus opus, quum graviſſimi
autores, Ambroſius et Auguſtinus, diſertis verbis affirment,
hic Poligamiam, ille concubinatum, peccato tum caruiſſe,
quando nec contra morem, nec contra præceptum fierent,
quæ nunc et legibus et moribus pronuntiant eſſe contraria.
Talia, inquam, conſtat apud Veteres fuiſſe uſitata, nec a bo-
nis quidem viris tunc temporis improbata. Quæ vel omnia
probabunt novi iſti homines, et rerum novarum intro duc-
tores, vel aliqua, vel nulla. Quod ſi Nulla, dicant nobis, cur
iſta admiſerunt? Si Aliqua, quur non et reliqua? et præ-
ſcribant nobis regulam, qua ſciamus, quæ ſunt admittenda,
quæ vero rejicienda. Si Omnia, (in qua ſententia videtur
eſſe Bucerus) quæſo te, qualem rerum faciem, quantumque
a priore mutatam in eccleſia videbimus? Quam erunt con-
fuſa, inverſa, atque præpoſtera omnia? Sed adhuc proprius

urgebimus eos, interrogabimuſque: An non tantum, quæ ſub lege facta ſunt, ſed etiam quæ ante legem, et an non 56
tantum, quæ a Judæis, ſed et quæ a Gentibus fuerint uſitata, veluti jure poſtliminij, ad exemplum revocabunt? Et ſi illa tantum, quur non hæc æque atque illa? Preſertim quæ a Sanctioribus et Sapientioribus viris, ut Socrate, Platone, Cicerone, &c. fuerint vel facta, vel approbata. Quod ſi utraque concedent, concedant et nobis Britannis, more majorum noſtrorum, denos, duodenoſque uxores habere inſimul communes, et maximè fratres cum fratribus, parentes cum liberis. Quod aliquando in hac inſula uſitatum fuiſſe Cæſar, non ignobilis author, teſtatur in Commentarijs. Concedant fœminis Chriſtianis, quod Solon ſuis Athenienſibus conceſſerat, ut quæ viros parum ad rem Veneream idoneos ſortitæ fuiſſent, aliquem ex mariti propinquis impune admitterent. Concedant, quod Lycurgus conceſſit Viris Lacedemonijs, ut qui minus eſſet ad procreandam prolem idoneus, alteri, cui vellet, ſuam conjugem impregnandam daret, et prolem precariò ſibi natam, ut propriam, ſuo nomine nuncuparet. Aut denique, quod Romanorum legibus permiſſum erat, ut qui ſatis liberorum procreaſſet, uxorem ſuam alteri commodaret prolem deſideranti. Id quod et Cato, vir graviſſimus ſapientiſſimuſque habitus, Hortenſio amico ſuo legitur feciſſe. Talia cum probata fuerint antiquitus viris ſapientiſſimis, ac Philoſophorum legumque latorum optimis et ſanctiſſimis, ut Platoni, Xenophonti, Catoni, &c. quum eadem fuerint moribus recepta Hebræorum, Græcorum, Latinorum, (quorum populorum Reſpublicas et Politeias conſtat optimè fuiſſe conſtitutas, et ab omnibus ſcriptoribus maximè celebratas) age, faciamus et nos, ſi deo placet, ſimilia, et Chriſtianis fratribus permittamus facienda. Imo Chriſtus Opt. Max. tam fœda tamque inceſtuoſa connubiorum portenta a ſua ſancta eccleſia dignetur avertere, nunc et in diem Domini. Amen.

Hæc Ego ad te potiſſimum, Chariſſime Oſiander, in preſentia ſcribenda duxi propter eam, quæ inter nos eſt, et jam diu fuit ſumma neceſſitudo et familiaritas; quamvis putem, atque adeo certo ſciam, te ab hujuſmodi tam abſurdis et moribus et opinionibus quàm alieniſſimum eſſe. Cum cæteris Veſtratibus Doctoribus levior et minus arcta michi inter-

cedit amicitia, cujus ipſius quoque fateor me multum pæniteret, ſi ſcirem hos eſſe fructus novi Evangelij ab ipſis tantopere jactitati, et a vobis quoque hactenus, ut putabamus, non temere aliqua ex parte probati. Bene vale. Dat. Lambeth xxvijmo. Decembr.

Tui Amantiſſimus,
T. Cantuarien.

NUM. XXX.

The French Kings Licence to print the Engliſh Bible in Paris.

Cleopatra, E. 5. f. 226. b.

FRANCISCUS, &c. Dilectis nobis Richardo Grafton et Edwardo Whitchurch, Anglis, et Civibus Londini, Salutem. Quia fide digno teſtimonio accepimus, quod chariſſimus
57 frater noſter Anglorum Rex, Vobis, cujus Subditi eſtis, Sacram Bibliam tam Latinè quam Britannicè ſive Anglicè imprimendi, ac imprimi curandi, et in ſuum regnum apportandi et transferendi, libertatem ſufficientem et legitimam conceſſerit: Et Vos, tum propter chartam, tum propter alias honeſtas conſiderationes, animos veſtros in hac parte juſtè moventes, dictam Bibliam ſic imprimendam Pariſijs infra hoc noſtrum regnum curaveritis, ac in Angliam quamprimum tranſmittere intenderitis: NOS, ut hæc vobis facere liceat, poteſtatem facientes, vobis conjunctim et deviſim, ac Procuratoribus, Factoribus, et Agentibus veſtris et cujuſlibet veſtrum, ut in regno noſtro apud Chalcographum quemcúnque dictam Sacram Bibliam, tam Latina quam Anglicana lingua, tuto imprimere et excudere poſſitis, et poſſint: necnon excuſſa et impreſſa in Angliam dumtaxat ſine ulla perturbacione aut moleſtia vel impedimento quocúnque, tranſmittere et apportare. Dummodo, quod ſic imprimetis et excudetis, ſincerè et purè, quantum in Vobis erit, citra ullas privatas aut illegitimas opiniones, impreſſum et excuſſum fuerit: et onera ac officia mercatoria nobis et miniſtris noſtris debite in hac parte extiterint perſoluta; licentiam noſtram impartimur et concedimus ſpecialem per præſentes. Dat. &c.

NUM. XXXI.

Three Diſcourſes of Abp. Cranmer, occaſioned upon his review of the Kings Book, intitled, The Erudition of a Chriſtian man.

I. FAITH.

THIS Book ſpeaks of pure Chriſtian Faith unfeigned, which is without colour, as wel in heart as in mouth. He, that hath this Faith, converteth from his ſin, repenteth him, that he like *Filius prodigus*, vainly conſumed his Wil, Reaſon, Wits and other goods, which he received of the mere benefit of his heavenly father, to his ſaid Fathers diſpleſure: and applyeth himſelf wholy to pleas him again: and truſteth aſſuredly, that for Chriſts ſake he wil, and doth remit his ſins, withdraweth his indignation, delivereth him from his ſin, from the power of the Infernal ſpirits, taketh him to his mercy, and maketh him his own ſon, and his own heire. And he hath alſo the very Chriſtian Hope, that after this life he ſhal reign ever with Chriſt in his kingdome. For S. Paul ſaith, *Si filij ſumus, et hæredes, hæredes quidem Dei, cohæredes autem Chriſti.* This is the very pure Chriſtian Faith and Hope, which every good Chriſtian man ought to profeſs, Believe, and Truſt: and to ſay of himſelf even as Job ſaid, *Scio quod Redemptor meus vivit*, &c. MSS. C.C.C.C. Miſcellan. D.

And as for the other Faith, that the Good ſhal ariſe unto Glory, and the evil unto pain, or, that thoſe that perſevere in Gods precepts and laws, ſo long as they ſo do, they be the right Inheritors of his kingdom, this is not the commendation of a Chriſtian his Faith, but a moſt certain propoſition, which al the Devils believe moſt certainly. And yet they ſhal never have their ſins forgiven by this Faith, nor be Inheritors of Gods kingdom. Becauſe they lack the very Chriſtian Faith: and not truſting to the goodneſs and mercy of God for their own offences. But they hate God, envy his glory, and be utterly in diſpair. 58

For the more large Declaration of the Chriſtian Faith, it

is to be conſidered, that there is a general Faith; which al that be chriſtned, as wel good as evil, have. As to believe that God is; that he is the Maker and Creator of al things: and that Chriſt is the Savior and Redeemer of the world: and for his ſake al penitent ſinners ſhal have remiſſion of their ſins: And that there ſhal be a general reſurrection at the end of this mortal world; At the which Chriſt ſhal judge al the Good to joy without end, and the Evil to pain without end; with ſuch other like thyngs. And al theſe things the Devils alſo believe, and tremble for fear and grievouſnes of Gods indignation and torments, which they ſhal endure, and ever ſhal do. But they have not the right chriſten Faith, that their own ſins by Chriſts redemption be pardoned and forgiven; that themſelves by Chriſt be delivered from Gods wrath, and be made his beloved children, and heires of his kingdom to come. The other Faith have al Devils and wicked chriſten people, that be his Members. But this pure chriſten Faith have none but thoſe that truly belong to Chriſt, and be the very Members of his body, and endeavor themſelves to perſevere in his precepts and lawes: altho many pretend to have the ſame pure Faith, which nevertheles have it not, but only in their mouths. For as there is a ly in the mouth, and a ly in the heart; even ſo there is a faith in the mouth, and a faith in the heart. Examine every man, if he Truſt in God, and Love God above al things. And in word he wil anſwer, Yea. But examine every mans acts and deeds, and ſurely in a great number their acts and deeds condemn their words. For they walk after their own Wills and pleſures, and not after Gods commandments. And Chriſt himſelf ſaith, *Qui diligit me, mandata mea ſervat.* And S. John ſaith, *Qui dicit ſe noſſe deum, et mandata ejus non cuſtodit, mendax eſt.* And therefore al thoſe, that bridle not their own appetites, but follow them, and accompliſh the wil of their own carnal minds, they truſt in God, and truſt God no further, then the lips. And if they perſuade themſelves, that they truſt in God, and love God in their hearts, and be of any eſtimation before God, then be they much deceived; and as S. Paul ſaith, *they deceive their own hearts.* Our own fleſh and carnal mind is contrary to the Spirit, and motion of God. And *they*, ſaith

S. Paul, *that belong unto Chriſt, do crucify their fleſh with the affections and luſts thereof.* And contrary he ſaith, *They that follow the luſts of the fleſh ſhal not inherit the kingdom of God.* Theſe be very notable, and fearful ſentences unto al ſuch as be not repentant, but live after their own wills, and not after Gods wil: neither have the right faith, nor Love unto God, nor ſhal be inheriters of his kingdom. And though Chriſt hath payd a ſufficient ranſome for al the ſins in the World, and is a ſufficient Redeemer and Saviour of al the World; yet ſhal they have no part therof. For they 59
belong not unto Chriſt, and Chriſt utterly refuſeth them for his, which have Faith and Love only in their mouths, and have not the ſame engraven in their hearts, and expreſſed in their actions and deeds.

And ſo he goes on more largely to illuſtrate this argument of the neceſſity of more than a mere faith in the mouth. Afterwards the Diſcourſe thus procedes.

If as treacle, kept only in the mouth, doth not remedy poyſon in the whole body; but the treacle muſt enter down into the body; and then it altereth the whole body, and expells al venome and poyſon: In like maner, he whoſe profeſſion of his faith is only in his mouth, and altereth not his evil life, is not forgiven his ſins; is not delivered from hel, nor from the power of Devils; is not made the ſon of God: but continueth ſtil in his poyſon of ſin, in the wrath and indignation of God, and in the damnation of the wicked in hell.

But if the profeſſion of our faith of the remiſſion of our own ſinns, enter within unto the deepneſs of our hearts, then it muſt needs kindle a warm fire of Love in our hearts towards God, and towards all others for the love of God; a fervent mind to ſeek and procure Gods honor, wil and pleaſure in al things; a good wil and mind to help every man, and to do good unto them ſo far, as our Might, Wiſdome, Learning, Counſil, Health, Strength, and al other gifts, which we have received of God, will extend: And *in ſumma*, a firm intent and purpoſe to do al that is good, and leave al that is evil. This is the very right, pure, perfect, lovely, chriſtian, hearty, and juſtifying Faith, which worketh by Love, as S. Paul ſaith, and ſuffereth no venome or

poyſon of ſin to remain within the heart: (Acts 15. *Fide Deus purificans corda.*) But gendreth in the heart a hatred unto al ſin, and makes a ſinner clean a new man; and is the Faith which every chriſten man ought to profeſs in his Creed. And of this Faith runneth al our *Paraphraſis* upon the ſame. For as for the other fained, pretended, hypocritical and adulterate Faith in the mouth, it is but only a painted viſor before men; but before God it is hollow within, dead, rotten, and nothing worth.

II. JUSTIFICATION.

AND for a further Declaration, to know how we obtain our Juſtification, it is expedient to conſider firſt, how naughty and ſinful we are al, that be of Adam's kindred: and contrariwiſe, what Mercifulnes is in God, which to al faithful and penitent ſinners, pardoneth al their offences for Chriſts ſake. Of theſe two things no man is lightly ignorant, that ever hath heard of the fal of Adam, which was to the infection of al his poſterity: and again, of the inexplicable mercy of our heavenly father, which ſent his only begotten Son to ſuffer his moſt grievous paſſion for us, and ſhed his moſt precious blood, the price of our Redemption. But it is greatly to be wiſhed and defired, that as al Chriſten men do know the ſame, ſo that every man might acknowledg himſelf a miſerable ſinner, not worthy to be called his ſon; and yet ſurely truſt, that to him being repentant Gods mercy is ready to forgive. And he that ſeeth not theſe two things
60 verified in himſelf, can take no maner of emolument or profit, by knowledging and believing the ſaid things to be verified in others. But we cannot ſatisfy our minds, ſettle our conſcience, that theſe things be true, ſaving that we do evidently ſee, that Gods word ſo teacheth us. The Commandments of God lay our faults before our eyen; which putteth us in fear and dread, and maketh us ſe the wrath of God againſt our ſins. As S. Paul ſaith, *Per legem agnitio peccati.* Et, *Lex iram operatur.* And maketh us ſorry and repentant, that ever we ſhould come into the diſpleaſure of God, and the captivity of the Devil.

The gracious and benign promiſes of God, by the media-

tion of Chriſt, ſhoweth us, and that to our great relief and comfort, whenſoever we be repentant and return fully to God in our hearts, that we have forgiveneſs of our ſins, be reconciled to God, and be accepted and reputed juſt and righteous in his ſight, only by his grace and mercy, which he doth grant and give unto us for his dearly beloved Sons ſake, Jeſus Chriſt, who payd a ſufficient ranſome for our ſins; whoſe bloud doth waſh away the ſame; whoſe bitter and grievous paſſion is the only pacifying oblation, that putteth away from us the wrath of God his Father: Whoſe ſanctified body, offered on the Croſs, is the only Sacrifice of ſweet and pleaſant Savour, as S. Paul ſaith; that is to ſay, of ſuch ſweetnes and pleaſantnes to the Father, that for the ſame he accepteth and reputeth of like ſweetnes al them, that the ſame offering doth ſerve for. Theſe benefits of God with innumerable others, whoſoever extendeth and wel pondereth in his heart, and therby conceiveth a firm truſt and feeling of Gods mercy, wherof ſpringeth in his heart a warm love, fervent heat of zeal towards God: It is not poſſible, but that he ſhal fal to work, and be ready to the performance of al ſuch works, as he knoweth to be acceptable unto God.

And theſe works only, which follow Juſtification, do pleaſe God; foraſmuch as they procede from a heart endued with pure faith and love to God. But the works which we do before our Juſtification, be not allowed and accepted before God, although they appear never ſo great and glorious in the ſight of men. For after our Juſtification only begin we to work, as the law of God requireth: then we ſhal do al good works willingly, although not ſo exactly as the Law requireth, by means of the infirmity of the fleſh, nevertheles by the merits and benefits of Chriſt, we being ſorry, that we cannot do al things no more exquiſitely and duely, al our Works ſhalbe accepted and taken of God as moſt exquiſite, pure and perfect. Now they that think they may come to Juſtification by performance of the Law, by their own deeds and merits, or by any other means, than is above rehearſed, they go from Chriſt, they renounce his grace. *Evacuati eſtis a Chriſto*, ſaith S. Paul, Gal. 5. *Quicunque in lege juſtificamini; a gratia excidiſtis.* They be

not partakers of his juſtice, that he hath procured, or the merciful benefits that be given by him. For S. Paul ſaith, (a general rule for al them, that will ſeek ſuch by-paths to obtain Juſtification,) *Thoſe*, ſaith he, *that wil not knowledg the juſtice*, or righteouſnes, *which cometh by God, but go about to avaunce their own righteouſnes, ſhal never come to that righteouſnes, which we have by God, which is the righteouſnes of Chriſt.* By whom only al the Saints in Heaven, and al others that have been ſaved, have been reputed righ-
61 teous, and juſtified. So that to Chriſt our only Savior and Redeemer, of whoſe Righteouſnes both their, and our Juſtification doth depend, is to be tranſcribed al the glory therof.

III. FORGIVENES OF INJURIES.

THESE two may ſtand both wel together: that we as private perſons may forgive al ſuch as have treſpaſſed againſt us with al our heart, and yet that the public miniſters of God may ſe a redres of the ſame treſpaſſes that we have forgiven. For my forgivenes concerns only mine own perſon, but I cannot forgive the puniſhment and correction, that by Gods ordinance is to be miniſtred by the ſuperior power. For in ſo much as the ſame treſpas, which I do forgive, may be the maintenance of vice, not only of the offendor, but alſo of others taking evil example therby, it lyes not in me to forgive the ſame. For ſo ſhould I enterprize in the office of another, which by the ordinance of God be deputed to the ſame. Yea, and that ſuch juſtice may be miniſtred to the aboliſhment of vice and ſin, I may, yea and rather, as the cauſe ſhal require, I am bound to make relation to the ſuperior powers, of the enormities and treſpaſſes, done to me and others: and being ſorry, that I ſhould have cauſe ſo to do, ſeek the reformation of ſuch evil doers, not as deſirous of vengeance, but of the amendment of their Lives. And yet I may not the more cruelly perſecute the matter, becauſe the offence is peradventure done towards me: but I am to handle it as if it were done to any other, only for the uſe of the extirpation of ſin, the maintenance of juſtice and quietnes: Which may right wel ſtand with the

ferventnes of charity, as the Scripture teſtifieth. *Non oderis fratrem tuum in corde tuo, ſed publicè argue eum, ne habeas ſuper illo peccatum.* Levit. 19. So that this may ſtand with charity, and alſo the forgiveneſs that Chriſt requireth of every one of us.

And yet in this doing, I muſt forgive him with al my heart, as much as lyes in mee; I muſt be ſorry, that ſin ſhould have ſo much rule in him; I muſt pray to God to give him repentance for his miſdeeds; I muſt deſire God, that for Chriſts ſake he wil not impute the ſin unto him, being truly repentant, and ſo to ſtrengthen him in grace, that he fal not again ſo dangerouſly. I think I were no true chriſten man, if I ſhould not thus do. And what other thing is this, than as much as lyeth in me, with al my heart to remit the treſpas? But I may by the Lawes require al that is due unto me by right. And as for the puniſhment and correction, it is not in my power to enterprize therin: but that only belongeth to the ſuperior powers, to whom, if the grievouſnes of the cauſe ſhal require by the Commandment, which willeth us to take away the evil from among us, we ought to ſhew the offences, and complain therof. For he would not that we ſhould take away the evil, but after a juſt and lawful means, which is only, by the ordinance of God, to ſhew the ſame to the Superior Powers, that they may take an order in it, according to Gods judgment and juſtice.

NUM. XXXII. 62

Other Diſcourſes of Archbiſhop Cranmer.

I. *De Conſolatione Chriſtianorum contra metum mortis. Ex Doctoribus Eccleſiaſticis.*

IF death of the body were to be feared, then theym, which have power to kil the body ſhould we fear, leſt they do their exerciſe over us, as they may at their pleaſure. But our Saviour forbids us to fear them, becauſe when they have killed the body, then they can do no more to us. Wherfore MSS. C.C.C.C. Miſcellan. D.

it is plain, that our Savior would not that we ſhould fear death. *To dy*, ſaith S. John Chryſoſtom, *is to put off our old garments, and death is a pilgrimage of the ſpirit from the body:* (He means, for a time) *And a ſleep, ſomewhat longer than the old cuſtome.* The fear of it, ſaith he, is nothing elſe, than the fear of Buggs, and a childiſh fear of that thing that cannot harm thee. Remember holy S. Ambroſe's ſaying, which S. Auguſtin, lying on his death bed, ever had in his mouth, *I do not fear to dy; for we have a good and merciful Lord and Maſter.* Lactantius, the great learned man confirms the ſaying of Cicero to be true, which ſaid, "that "no man can be right wiſe, which feareth death, pain, ba- "niſhment or poverty: and that he is the honeſt and ver- "tuous man, which not regardeth what he ſuffers, but how "wel he doth ſuffer. Sedulius, one of diſciples, defineth death to be the gate, by the which lyeth the ſtrait way unto reign and kingdom. Baſilius, who as in name, ſo both in vertue and learning was great, thus he exhorteth us: "O! man, ſaith he, ſhrink not to withſtand your Adverſa- "ries, to ſuffer labors; abhor not death, for it deſtroyes not, "nor makes not an end of you, but it is the beginning and "occaſion of life. Nor death is the deſtruction of al things, "but a departing, and a tranſlation unto honors. And S. Hierom, the ſtrong and ſtout champion of Almighty God, ſaith, declaring this ſaying of holy Job, *the day of death is better than the day of birth;* "that is, ſaith he, becauſe "other [either] that by death it is declared what we are, or "elſe becauſe our Birth doth bind our liberty of the ſoul "with the body, and death do looſe it.

The holy Martyr Cyprian ſaith, "he ought to fear death, "that would not, nor hath no luſt to go to Chriſt: and that "he hath no wil to God, the which believeth not, that by "death, he ſhal begin to reign with Chriſt, as it is written, "*The right wiſe man liveth by faith.* Wherfore, ſaith he, "do not aſk that the Kingdom of God may come, if this "earthly bondage do delight us, *&c.*

With a great deal more: al upon allegations.

II. *An Exhortation to take ſicknes wel, and adverſity patiently: drawn out of Cyprian.* 63

"THIS miſliketh ſome men, that diſeaſe of ſicknes cometh to the Chriſten, no leſs then to the Heathen. As who ſhould ſay, that therfore the Chriſtian believeth, becauſe he ſhould be quiet from danger of Adverſity, and might have the fruition of this world at his own pleaſure: and not becauſe that after he hath ſuffered adverſity here, he ſhalbe reſerved for the joy to come, &c.

III. *An Exhortation to take the pain of ſicknes patiently; Tranſlated out of S. Auguſtin. Lib.* 1. *De Viſitatione Infirmorum.*

"THOU wilt ſay, I love God: God grant, ſaith S. Auguſtin, that it be ſo indeed as thou promiſeſt in words. "The proof and trial of the love of God is the fulfilling of his Commandments, the fulfilling of his works, willingly to love that God loveth, with a fervent deſire to embrace that, the which God worketh. Then if thou loveſt God, thou loveſt that that God doth, and if thou love that that God doth, then thou loveſt Gods diſciplin. When thou art chaſtened, thou loveſt Gods rod. Thou art pained with the cough, the lungs faileth thee: thy ſtomack abhorres his meat: thou pineſt away with a Conſumption: thou taſteſt not thy drink: thou art vexed within thy body: thou art grieved with many ſundry and divers kinds of diſeaſes. But al theſe, if thou have an eye to perceive, if thou reckon God, al theſe, I ſay, are the gifts of God. Son, caſt not away the diſcipline of the Father. "There is no child, which the Father doth not correct, &c.

NUM. XXXIII.

Interrogatories for Dr. London.

WHETHER he commanded Serles upon Palm-Sunday Even, to write ſuch Articles or Sermons, as had been MSS. C.C.C.C. intit. Synodalia.

preached in Kent: [by thoſe of the New learning: Which Serles would have to be done by the Countenance of Cranmer.]

Whether Serles brought the Articles upon Palm-Sunday.

Whether he required Serles to go with him to the Councel, to preſent the ſaid Articles, or elſe to ſubſcribe them with his hand. And Serles refuſed ſo to do, becauſe they were not proved by Witneſſes, but only by hear-ſay.

Whether he threatned Serles, becauſe he would not ſet to his hand; notwithſtanding that Serles knew them not, but by hear-ſay.

How Dr. London did find out Serles; and how long he had enquired for him before he could find him.

64 Whether in the preſence of Serles Dr. London did pen the Articles anew, otherwiſe then they were preſented.

Whether Serles ſaid then to Dr. Willoughby, whom Dr. London had perſuaded to go with him to the Councel; Beware what you do: for you ſhall never be able to prove of this ſort, that Dr. London doth now pen them.

Whether beſide the Book ſubſcribed by divers Prebendaries and others of Cant. Dr. London made another great book of many more articles. Where that book is, and of whom he had his Inſtructions.

What matters he knew againſt the Abp. of Cant. or others in Kent, before Palm-Sunday laſt paſt, when he had Articles of Serles. And of whom he had ſuch knowledg before the ſaid day.

Dr. Willoughbies Confeſſion and Submiſſion; as to his medling in the Abp. of Canterburies buſines, under his own hand.

HE declared, that he firſt met Serles at Dr. Londons houſe at London, on Palm-Sunday, coming to London to ſpeak with the Chamberlain of London. And then they opened the buſines firſt to him. That he was not able to ſay any thing againſt any one perſon mentioned in theſe Articles, more then by hear-ſay. That he and Gardiner had been gathering of matter a quarter of a year before. That he knew nothing that they minded any thing towards his

Grace, til he ſaw it in writing: By whom, and whoſe deviſe God, the Devil and they know; he knew nothing for his part. And that it was the moſt deceitful and diſobedient country in the world. As concerning their preferment of their Articles at the Seſſions, he knew nothing of that neither. Nor was in Kent at that time, nor knew of no Seſſions, as God ſhould be his help. Nor that he ſpake with any Juſtices of Peace in this matter; or that he was privy, that any of them did. That he told Mr. Moyle, and Mr. Thwaite [two eminent Juſtices] what Mr. London ſaid to him, that the Juſtices al would be ſhent, becauſe they ſuffered ſuch preachings and contentions without doing any thing therin. That he only conſented to bear the name of putting up of theſe matters [that is, of preferring the Articles to the Seſſions.] He acknowledged, that he ſaid, he heard that it was in the Country in many places: lying upon himſelf like a fool: and yet that he never came before the Councel, nor never minded. But to avoyd the ſuſpition, he made much babling, bringing himſelf into much ſlander.

And for this doing he ſubmitted himſelf to God, and my Lords Grace. That, by his Father, [a ſort of oath] he had no dealing with Pettit, nor any other Lawyer, or did know what they did, as to indictment, or any other thing thereunto belonging: nor ever reaſoned with Pettit about any ſuch matter. What effect or head they intended to bring this matter unto, God knoweth: Moſt likely to ſubdue his Graces power. That they had good hope to have had other Commiſſioners, than his Lordſhip. So London promiſed them at the beginning, or elſe they would not have medled ſo much, as they did: and eſpecially againſt his Grace. 65
That as concerning their authority, he ſuſpected they took it of Londons preſumption, ſeeing him go forward againſt ſuch men of Worſhip [meaning the late Indictments of ſo many eminent perſons at Winſor] and of the rigor in handling and fetching up of Perſons.

Another Confeſſion of Dr. Willoughby.

MR. Serles manitimes reſorted home to me, and ſtil lay upon me to put up Articles that he and they ſhould deviſe,

becauſe I was the Kings Graces Chaplain. Wherupon I granted, ſo they might be proveable and true. And ſo it fortuned in Paſſion week, He and I on Friday in the ſame week rode to London, and on Saturday he had be with Dr. London, and put up his Articles, [nothing to my knowledg, that he had any) and promiſing him, that he would put them up himſelf. And on Palm-Sunday in the morning he ſent for me, and prayed me to go with him to Mr. London: and ſo I did. And there (wo worth them both, London and Serles, who is ordained to cauſe much trouble) He told London that I would put up the Articles: and ſo aſked me the Queſtion. And I bad him read them, for I never ſaw them before, nor knew whether they were true or falſe: and ſo I told him. And Serles ſaid, ye know, it is openly ſpoken. And I ſaid, though I hear ſuch things, I am not ſure they be true: and alſo here is no record to affirm them true: Which methink were row [rough] matter, knowing neither party nor record. And therfore ſeeing Serles hath put them to you, let him preſent them himſelf. Then Mr. London ſaid, I have ſhewed them to part of the Councel already: and chid ſore with Serles, ſaying, that he would ſhew the truth, who brought them. Then ſaid Dr. London to me, put ye them up, knowing ſuch ſhameful Articles preſented here before your own face, it ſhal be hard for you to byde the danger hereof, knowing the Kings wil is to have it ſo. And alſo fear not; for I have ſet ſuch a ſpectacle before you at Winſor, in bringing to light abominable hereſies: at the which the Kings Majeſty was aſtonied, and wondred, angry both with the doers and bearers. And therfore if ye ſhrink herein, ye ſhal ſhew your ſelf not to be herein the Kings true ſubject. Therfore ſeeing ye be his Chaplain, ye did him never ſuch ſervice, as ye may do herein, to preſent them for your diſcharge. For now ye ſhal not be rid of them, and ye would. [Having heard them read, and ſo being privy to them.]

And with this threatning and fear I was content. And ſo Dr. London wrot them new, and added to them at his pleaſure: wherwith both Serles and I were vexed. Meaning, as he ſaid, to bring the matter into the Juſtices hond, and certain of the ſpiritualty; whoſe names Serles recited

at his requeſt: Saying to us, it would never be known to be our doing. And ſo was I fain to take the old Copy with me into Kent, to get them recorded. And he ſent his Copy to my L. of Wincheſter. And ſo when I came down into Kent, remembring this Article to be put up in my name, and neither had record, nor knew them to be true, I came to the Prebend of Chriſtschurch, and brought with 66
me the Articles, being al of Serles hand, and gathering of him, and them among themſelves: and bad me aſk for one Saliſbery that had the key of his chamber, for certain other writings, and copy al in one, and ſet their hands to them: and Mr. Gardiner to ſign for himſelf, and Serles to boot. I could get neither writing nor ſign. And ſo I went up again: and told London of it with a heavy heart. Then Mr. London told me, I ſhould tel Mr. Moyle, that the Councel ſaid to him, that the Juſtices of every ſhire ſhould be ſhent, that ſuch things ſhould be, and not brought to knowledg. For if every Juſtice had done his duty, according to the Kings Injunctions, ſuch enormities need not to have been. And I told Mr. Moyle and Mr. Thwaites both, what I heard of London. Alſo Mr. London came to Mr. Moyles Lodging one day, and talked with him his mind, as may fortune he hath better in remembrance then I. But then I heard him tel Mr. Moyle, how he took up my L. of Cant. before the Councel. Then the next day I came to Mr. Moyle again; and becauſe he heard, that the Councel ſhould ſay ſo, and alſo had other Commandments for his diſcharge, ſent certain letters to Mr. Thwaites, Mr. Walter Moyle, Mr. Green and Mr. Norton, to ſearch out any Prieſt that lacked a crown with ſuch Articles as the Country rumoured of. Wherupon each of them ſent up ſome: And then the Prebendaries wrote up apace. And Mr. Moyle brought al that came to his hand to my L. of Cant. And therwith Mr. London was angry, and ſaid he would mar al.

Then I went down into Kent again, and brought up the Articles, wherin was matter againſt my L. of Cant. and received them of Mr. Gardiner on Good-Friday or Eaſter-Even. Mr. Shether copied them again. Which Articles they prayed me to carry to my L. of Wincheſter. And I kept it, and let Dr. London ſee it. And he cauſed me to

ſend it down to be ſigned with the hands of them. And ſo I did, and kept the Copy. And then, when I had it ſigned, I kept it ſtil, til their coming. And they took it of me, and carried it to the Councel themſelves. And Dr. London had a copy of them, or elſe before. And they told me, they had great comfort of my L. of Wincheſter, and of Mr. Baker both.

Alſo Dr. London brought me by commandment of mine allegiance, to go with him to the Councel chamber door; meaning to have me in before the Councel. But he went in, and told them of my being there; giving me this leſſon, that I ſhould ſay. "My Lords al; It is ſo, that the Kings "Majeſty and his Honourable Council hath been at great "charges, and taken great paines, to ſet a good and a "godly way among us. And for al that, in Kent among "us we have the moſt enormous hereſies, that may be. "And becauſe I heard of this gracious tydings, that his wil "and pleaſure is, that every man in pain of his Allegiance "to bring in what he knoweth, or elſe hereafter we know, "and would not ſpeak it, our damage would be thence. "And becauſe of this, I come for my diſcharge to ſhew this. But I came not in, nor ſpake with none: their buſines was ſo much.

Alſo the next day after Dr. London carried me to my L. Privy Seals chamber, and the Articles with us. But he had no leiſure to ſe them.

67 Alſo the next day after that I had been with my L. Privy Seal, Dr. London carried me to my L. of Wincheſter. And there he was carried in to my Lords ſecret chamber: and tarried there an hour, and had his Articles new copied with him. And in the next day, in the morning betimes, I went there to ſpeak with my L. of Wincheſter my ſelf. And I ſpake with him, and prayed him, that the Articles that Mr. London brought, ſhould not be put up in my name, for I knew not the matter; but in the names of them that ſent them. And he ſaid, he would. And another time I came to my L. of Wincheſter, and brought a roll from Mr. London: and then I prayed him again, that he would not put them up in my name, and had him recommended from Mr. Gardiner, that he would be good Lord to him for a buſines

of for he had taken great paines in this matter. But he made me no promiſe. And alſo my L. of Winch. bad me not fear to do my duty. And the matter were not to be byde by, the doers ſhould bear the blame, and not the preſenter. It is al our duties to ſtand in ſuch things, as are contrary to the Kings Injunctions.

And here is al that ever I did in this matter, as I can remember: and al the Council that ever I came before in this matter, or any other. But thus by the comforting in this matter of my L. of Wincheſter, and Dr. London's threatnings, have brought my ſelf in great dangers with other mens matters Nothing of my ſelf, that I can either ſe or prove, nor never did. But buſied my ſelf with other mens Articles: Yet had I never done it, and London had not been, that threat me to be no true ſubject. Wo worth them both, he and Serles: for by their falſe inventions I am ſhamed. If their Articles be falſe, puniſh the Inventors with ſhame: for ſhameful matters, and many have been gathered among them.

Alſo Mr. London commanding both Serles and me, that in ony wiſe wee ſhould get as much matter as could be deviſed: for it would be the goodlieſt deed, and the moſt bounden duty to our Prince, that ever we did.

Alſo Mr. Shether ſent his man to me on Sunday before Al-Solne day, bidding me in any wiſe not to be known of nothing: for that they had uttered nothing themſelves. And that I ſhould go to his brother Parſon, and I ſhould know more. But he was ſworn not to write to me: but he had written to his brother al his mind; and of him I ſhould know al. For Mr. Dr. Cockes, and Mr. Hoſſy, as he thought, was ſent to catch me. And therfore he ſent his man to be afore. And if I did ſpeak with them, I ſhould ſay, that I received no letter, but of Cockſon, which is dead. And this was but to bring me in danger, and ſkuſe themſelves. And if I come before the Councel, I will byde by al this: for it is true. But it is impoſſible for a man, to have every day or time in remembrance, that hath been done or ſaid in a year. But I put al to Gods grace, and the Kings, and to your Lordſhip.

Alſo, I aſked Shethers man, whether he had been with

my L. of Winch. ſince the coming down of my Lords Grace. And he ſaid, Yea: and told my Lord, how al was handled here among us. And my L. of Winch. anſwered and ſaid, My Lord of Cant. could not kil them. Therfore ſuffer. For al was againſt himſelf that he did. And he ſhould ſe, what would come of it.

68 Alſo, at the coming up of the Prebendaries to London, Mr. Shether put the Articles and Writings to Mr. Ford, that married his Siſter; that he ſhould write them. Which was a great book of two dayes labour. What was the Contents therof I know not. I think al the whole Articles compiled together.

Alſo Mr. Dr. Thornton in the Ale [Alley] before my door in London, I deſired him to ſpeak to my L. of Cant. or ſome of his Officers, to inſtruct him, that I never put up Articles againſt any man in my life. And he bade me ſtick to it, and be not afraid. For he had ſpoken to the Councel his mind therin, as he was bound: and ſo be yee, being the Kings Chaplain: or elſe hereafter it would be laid to your charge.

By me John Willughby.

Another Writing of Willoughby.

ABOUT Avent Mr. Serles preached at home with me at Chillam, and there he talked of his trouble: Saying, he had put up certain Articles to the Kings Majeſty: And yet they were ſo cloaked, that his Grace never ſaw them. Whereupon at his return he was layd in priſon. And ſo he lay upon me, and moved me, to put up ſuch Articles, as he and his company ſhould deviſe. Whereupon I granted, ſo they might be true and proveable. So I heard no more of this, til Paſſion-Sunday. For that day he preached with me again. At which time he told me, he would to London that week, and ſo to Oxford. And I promiſed to ride with him. And ſo I did, meaning no more of this matter, than the child unborn. Mine errand was to ſpeak with the Chamberlain of London. So on Palm Sunday in the morning, he ſent his man for me to come meet him in Pauls. And ſo I did meet him there. And ſo he prayed me to go

to Dr. London with him. Which man I never ſaw before, of my faith. But he had been with him the night before, and put up his Articles: promiſing him, that he would go on Monday in the Morning with him to the Court, and put them up before the Councel; as Mr. Lond. ſaid before his face. And in the morning he was clean changed; ſaying to Mr. London, that there was one Willoughby, that came to the Town with him, which had promiſed him, that whenſoever we wil bring our Articles unto him, he wil preſent them. And ſo Dr. London told me, that Serles ſaid ſo unto him; and hereupon he moved me. And I deſired to hear them: And ſo they were read unto me. Which things methought were but trifles. And I ſaid, they were of no effect, to preſent before the Councel: and alſo neither knew, nor could affirm none of them to be true: Saying, let Serles put them up, that brought them hither. For here is no record to affirm none of theſe to be true. Then ſaid Serles, ye know that al the Country doth ſpeak of theſe. And I ſaid, though I did hear part of them, yet I am not able to ſay, that one of them is true. And becauſe ye know them perfect, and the doers of them, and have alſo brought them hither, it is moſt meet for you to anſwer to them. And then Mr. London ſaid, that he had ſhewed 69
them to part of the Councel, and to my L. of Wincheſter. For I ſee the Copy that was ſent to my Lord, was of Londons own hand. For he that copied them out before us, was a Gentleman of my L. Wincheſters, or to him belonging, Mr. Londons Copy lying before him. This appeareth, that this matter was conſulted before: Serles can tel what the man was; (and ſo cannot I,) that did write them. But as I now remember, it was German. [that is, German Gardner.]

By me John Willoughby.

Gardiners penitent letter unto the Archbiſhop.

GENTLE father. Whereas I have not born ſo good, ſo tender a heart towards you as a true child ought to bear, and as you never gave unto me occaſion otherwiſe, but

rather by benefits provoked me unto the contrary, I aſk of you with as contrite a heart, as ever did David aſk of God, mercy. And I deſire you to remember the prodigal Child: Which although from his father ſwarving, yet into favour received again, to receive me, although unkindly now by folly I did forſake you, and not born my heart ſo lovingly, ſo truly towards you, as in dutifulneſs I ſhould have done. I am ful ſorry for my fault. And yet, Good father, be you wel aſſured, as I opened my conſcience unto you at my laſt communing with you, that I never did bear malice againſt you. But the greateſt cauſe, that ever occupied my heart againſt you, and for the which I did bear my heart ſo little towards you, was, as God ſhall ſave the Soul of me, that I ſaw ſo little quietneſs among us, and ſo great jars in Chriſts religion: Suppoſing, that by your permiſſion and ſufferance, (which was not ſo, as I do now perceive) That it did ariſe unto the great grief of my conſcience. I condeſcended the ſooner unto the making of the book againſt your Grace, when I was thereunto moved by that ſame ſuggeſter, Willoughby: Where and of whom he took occaſion to bring his bills unto Canterbury, I know not. Good father, for my ſetting forth the ſame book, partly by me made, heartily confeſſing my raſhneſs, and indeliberate doings, I aſk of you mercy. Requiring of you, of your charity, to impute the great fault of it unto thoſe, which miniſtred unto me occaſion; and to remit unto me my lightnes. For of truth I was greatly ſeduced. Remember, Good father, that our Parent was ſeduced, and yet of God forgiven. Forgive me, Good father. By whom I was ſeduced, my Confeſſion doth declare. And, Father, if it ſhall pleaſe you now, more of your goodneſs then of my deſerving, (puniſhment and that ſharp I have deſerved) to forgive unto me this my fault and unkindneſs: You ſhal never hereafter perceive in me, but that at al times I ſhal be as obedient, and as true unto you, as ever was child unto his natural father. If otherwiſe at any time you find of me, never truſt me, never do for me; but utterly without al favor caſt me into pain, as poſſible is for a wretch to ſuffer. Gentle Father, ponder my grief, which is at my heart not little.
70 And through your goodneſs remitting unto me my unkind-

neſs, and granting mercy with liberty, I deſire your Grace to ſet me into eaſe, both of heart and body. I am yours, and ſhal be yours; and that truly, while I live.

God proſper your Grace

per me William Gardiner.

Good father, I have given my ſelf unto you, heart, body and ſervice; and you have taken me unto you. Now remember me, that I am your true ſervant.

Another letter of Gardiner to the Archbiſhop.

MOST Honourable Prelate. Due commendations premiſed, Theſe be to give thanks unto your Grace, for that that you did yeſterday, ſo favourably, as my ſending for unto your preſence: Whom I thought that I ſhould never (penſiveneſs lay ſo ſore at my heart) have ſeen again. And among al your Communications, that your Grace had unto me, I noted theſe words of higheſt comfort. Your Grace did note that I did cal you *father* in my Writings, you ſaid unto me yeſterday, *You cal me father: In good faith I wil be a Father unto you indeed.* Words of high comfort unto me. Beſides this, Moſt honorable Lord, you promiſed that I ſhould have a book of al Articles layd in againſt me, to make anſwer unto them. I beſeech your Grace that I may ſo have. For there is nothing that I have done or known to be done, but if I can cal it into remembrance, I will truly open it. God proſper your Grace.

By yours, and ever ſhal be, William Gardiner.

Shethers letter of Submiſſion to the Archbiſhop.

MY duty always remembred unto your gracious Lordſhip. I moſt humbly beſeech the ſame to have compaſſion upon me your priſoner. And for as much as I think, by the Articles, which Mr. Joſeph mentioned, that your Grace hath not only the Articles ſubſcribed with the Witnes hands, but alſo other Articles: Which I noted ſince that time; as I heard by Mr. Gardiner, Coxton, Morice and

others. So that your Gracious Lordſhip knoweth al, that ever I have heard. Pleaſeth it your Lordſhip to underſtand, that many of thoſe Articles laſt noted were of the Book, that was preſented to my L. of Wincheſter, as unperfect and not proved: as indeed many could never be juſtified, as far as ever I heard. And therefore my L. of Wincheſter ſent it again, as I have ſaid in my firſt declaration. And it was never willed to be ſhewed as true. But, Gracious Lord, whether I have offended in that, that I noted thoſe Articles, after that I was willed by Mr. Baker, to mark the chiefeſt
71 fautors of new opinions, I refer it to your gracious judgment: and whatſoever ſhal be thought (as nothing can be hid, nor I would ſhould not, of any my life, from any of you both,) that I have offended in; I beſeech you both of your mercy and favor, and to be good to me, Inſtantly and briefly (for I am loth to trouble you, or to ſeem to miſtruſt your goodneſs) deſiring you to have in remembrance my weak nature, and the long and ſolatory durance I have ſuffered, with grievous vexation of mind. And for refreſhing thereof to Licence me to eat and drink at meals with company: and being ſo nigh my chamber, that I may remain in the ſame: to the intent I may pas the time with my own Books. Heartily deſiring your Good Lp. that notwithſtanding any thing heretofore done, or how ever I have before wandred, not conformably to your gracious advertiſement or expectation: yet Gracious Lord, accept a poor heart, which would gladly be received into your fatherly favor again, to declare his faithful mind, he hath conceived towards your Goodneſs, upon ſuch pity as your Gracious Lp. hath ſhewed, and I truſt now wil, in his extreme need. Aſſuring your Grace that my whole confidence and only
Dr. Legh. truſt is repoſed in your goodneſs only, and gentle Mr. Doctors; Whoſe native merciful hearts, as they have be declared oftentimes towards many, ſo I moſt meekly beſeech you both mercifully to interpretate my acts, and declare your pity in releaſing my ſorrows as ſhortly as ſhal ſeem convenient to your Wiſdomes. For whom I wil not ceaſe to be a perpetual Orator to Almighty God. I moſt heartily deſire to know your Gracious pleaſure in the premiſes, and eſpecially whether your Lordſhip hath the Book ſubſcribed

with the Witneſs hands or no. For although that, in the Copy of my brothers book, it appeareth who hath ſubſcribed to other Articles of Mr. Drom and Mr. Scory and others, which I do not remember.

Your Gracious priſoner Edmond Shether.

Milles letter of ſubmiſſion.

MOST Reverend Father in God, My humble duty remembred unto your Grace. And I know right wel in that I ſubſcribed unto certain articles (though unadviſedly) have ſhewed great unkindneſs unto your Grace in ſo doing. And again, for that have deſerved little kindneſs at your Graces hand, and do now ſuffer cold impriſonment at your Graces pleaſure. Which is very tedious painful unto me, and as I fear, great danger might enſue unto me, by augmenting that cold and cough, that I have taken before, and now increaſeth. Beſides the inward penſiveneſs of heart taken, for this my raſh fact, at other mens light motion, as others of my company did: Which now I think lamenteth them much: yea ſo much, that at ſuch time as I have been in company with them, I have heard them ſay, that they could not ſleep, neither eat that thing, or drink, that did do them much good, as I am one of them. Wherefore, moſt gracious Lord, theſe premiſſes and others conſidered, by the which ſickneſs of body may not the heart waſt, this ſhal be to humbly beſeech your Grace to mercifully intreat me, and that now I may find ſome drop of mercy at your 72
Graces hands, for this my impriſonment. Aſſuring your Grace that I ſhall take this puniſhment for my Learning; and not at any time hereafter to be ſo lightly allured at any mans motion to put ſo unadviſedly my hand, or conſent to any ſuch matter hereafter. Now, Gracious Lord, ſhew pity and mercy unto me, which I do aſk of your Grace, and do heartily deſire it with weeping ey, and ſorrowful heart, as knoweth God.

By your John Myllys.

NUM. XXXIV.

A letter prepared for the King to ſign, to ratify certain Eccleſiaſtical lawes.

HENRICUS octavus Dei gratia, Angliæ et Franciæ Rex, Fidei Defenſor, et Dominus Hiberniæ, ac in terris Anglicanis ſub Deo Caput ſupremum: Omnibus Archiepiſcopis, Epiſcopis, Abbatibus, Clericis, Ducibus, Marchionibus, Comitibus, Baronibus, Militibus, Generoſis, ac alijs cujuſcunque generis hominibus, ſubditis et Legiis noſtris, per Regnum noſtrum, et Dominia noſtra ubilibet commorantibus, Salutem, et Evangelicæ Veritatis incrementum.

Cum VOS optimi cives mei mihique chariſſimi, me nunc unum atque ſolum hujus Regni Principem, in terriſque ſecundum Deum, hujus Eccleſiæ Anglicanæ unicum ſupremúmque Caput, quemadmodum divini atque humani juris ratio poſtulat, poteſtatémque tam Eccleſiaſticæ quam Mundanæ politiæ mihi Majoribuſque meis, ipſo jure divino conceſſam (verum multis ſeculis unius Romani Epiſcopi malitia, fraude, dolis atque aſtutia ereptam) ad Me et Succeſſores meos pertinere una voce, uno omnium aſſenſu agnoſcitis, non poſſum in dies magis magiſque, muneris atque officij mei rationem non habere, deque illuſtranda Dei gloria, de Chriſtianæ pietatis vera doctrina propaganda, de imperij hujus incolumitate, et quiete tuenda, ſumma animi cura atque cogitatione non eſſe ſolicitus. Occurrant enim ſubinde animo meo verba illa, quæ *Sapientiæ* Cap. ſeptimo habentur ad hunc modum: *Audite Reges et intelligite, quoniam data eſt a Domino poteſtas Vobis, et Virtus ab Altiſſimo; qui interrogabit opera veſtra, et ſcrutabitur cogitationes. Ad vos ergo, Reges, ſunt hij Sermones mei, ut diſcatis Sapientiam, et ne excidatis. Qui enim cuſtodit juſtitiam, juſtè judicabuntur, et qui didicerunt juſta, invenient quid reſpondeant*, &c. Hinc facile perſpici poteſt exactiſſime a regibus poteſtatis ſuæ reddendam eſſe rationem, illoſque graviſſimas manere pœnas, ſi non, ut oportuit, in Rep. adminiſtranda ſeſe geſſerint.

Quod ſi tanta cura, ac ſolicitudine quibuſcunque regibus opus eſt, quam anxios igitur ac ſolicitos Chriſtianos reges

eſſe debere cenſendum eſt, quibus non politia modo Civilis, ſed Eccleſiaſtica etiam poteſtas data eſt? Hos enim non tantum quæ ad Humanam ſocietatem pertinent, ſed etiam quæ divinæ Chriſtianæque religioni maximè conſentanea ſunt, curare neceſſe eſt. Præſentem hujus ſæculi fælicitatem 73
principes Chriſtianos ita metiri convenit, ut hac poteſtate ſua ad Dei cultum dilatandum utantur, et in hoc incumbant, ut recta doctrina propagetur, orneturque Dei gloria.

Cum igitur a Chriſtianis Regibus juſtitiam in Imperio, pacis tuendæ curam, pietatem, ſtudium juvandæ et ornandæ religionis Chriſtianæ exigi animadverterem, nihil mihi potius eſſe debere judicabam, quàm ut omnes inirem rationes, quo minus in hoc meo regno hæc a me deſiderentur, et quo ad poſſem, muneri impoſito ſatisfacerem. Hoc ut facilius, expeditiuſque præſtare valeam, non ignoratis vos, quantam curam adhibuerim in illis rebus promovendis tuendiſque, quæ huic negotio maximè conducere, atque adjumento eſſe videbantur; quæ contra impedire atque obeſſe viſa ſunt, quanto ſtudio tollere ac delere conatus ſum, aſſiduéque conor. Abunde enim vobis declaratum hactenus fuit, quam in hac noſtra Britannia, multis retro ſæculis, Epiſcopi Romani vis injuſta, ac non ferenda, ſacro ſancto divino numini inimica fuit; quantopere religioni Chriſtianæ, veræ doctrinæ propagandæ adverſata eſt, quantum hujus Reip. pacem ac tranquillitatem ſæpiſſimè interturbavit, poteſtatémque Regiam divinitus conſtitutam labefactando, debitam omnium obedientiam, a vero ac juſto Principis ſui imperio, contra omne jus divinum et humanum, ad ſe transferre auſus eſt. Hujus poteſtatem huic cum divino munere ſublatam eſſe manifeſtum eſt, et nequid ſupereſſet, quo non planè fractam illius vim eſſe conſtaret, leges omnes, decreta atque inſtituta, quæ ab authore Epiſcopo Romano profecto ſunt, prorſus abroganda cenſuimus. Quorum loco, ut facilius impoſterum Dei Opt. Max. gloria illuſtretur, et vera Philoſophia Chriſtiana regnumque Chriſti vigere poſſit, et quo omnia decenter et ordine in Chriſti hac eccleſia gerantur; en Vobis authoritate noſtra editas leges damus, quas a Vobis omnibus ſuſcipi, coli et obſervari volumus, et ſub noſtræ indignationis pœna mandamus, ut veſtra in Deum pietas, amor erga patriam, principemque Veſtrum obedientia, non ſine

immenſa divini Nominis gloria omnibus conſpicua ſit, ac voſmetipſos non minus de veſtris rationibus ſolicitos oſtendatis, quam ego veſtra cauſa de officio fuerim meo, ſtricte præcipientes, ut his noſtris conſtitutionibus vos omnes et ſinguli, tam in judicijs, quam in gymnarijs utamini, ſeverè prohibentes, ne quiſquam veſtrum alias, præter has, et regni noſtri leges admittere præſumat. Valete.

NUM. XXXV.

The Biſhop of Wincheſter to Archbiſhop Cranmer: relating to the Reformation of Religion.

Foxii MSS. AFTER my duty remembred to your Grace. Your letters of the third came to my hands the of the ſame. And, upon the reading, and adviſed conſideration of the matter in them, have thought requiſite to anſwer unto them: and at length to open my mind frankly in ſome points of them. Tempering my words ſo, as I ſhal not be ſeen to have
74 forgotten your place and condition, ne ſuch familiarite, as hath been between your G. and me. The remembrance of which familiarite maketh me ſpeke as frely, as on the other ſide your aſtate brydeleth me to be more moderate in ſpeech, then ſum matier I ſhal herafter ſpeke of, wold ells ſuffre and permit.

It greveth me moch to rede wryten from your G. in the begynning of your lettres, how the King our late Soveraign was ſeduced, and in that he knew by whom he was compaſſed in that I cal the *Kings Majeſties Book*. Which is not his Book, bicauſe I cal it ſo, but bicauſe it was indede ſo acknowledged by the hol Parliament, and acknowledged ſo by your G. thenn, and al his life; which, as you afterwards write, ye commaunded to be publiſhed and red in your Dioceſe, as his book: Againſt which by your G's ſpech ye commaunded Joſeph he ſhuld not prech. Al which I think your G. would not have doon, if ye had not thought the book to have conteyned truth. And in the truth can be no ſeducyng to it, as the Kings book conteyneth; but from it.

Which if it had been ſo, I ought to think your G. would not for al the Princes chriſtened, being ſo high a Biſhop, as ye be, have yelded unto. For *Obedire oportet Deo, magis quam hominibus.* And therfore after your G. hath foure yere continually lyved in agrement of that doctrine under our late Soveraine Lord, now ſo ſodenly after his death, to wryte to me, that his Highneſs was *ſeduced*, it is, I aſſure you, a very ſtraunge ſpech. Which if your G. ſhuld bring in to open contention, as I know your G. of your Wiſedome, wyl not; But in that caſe wyl I, as an old ſervaunt of my late Soverayne

Much wanting.

it ſelf ſo many Calamities beſides, wherof I have more layſor to think on, thenn your G. as my chance is now, which I reckon in this reſpect very good; After ſo many yeres Service and in ſuch trouble without daunger paſſed over, to aryve in this haven of quyetnes without loſſe of any notable takel, as the Marryners ſay, (Which is a great matier as the wynds hath blowen) And if the preſent aſtate in this world wer to be conſidered, I have many times alleged for confirmation of thopinion of ſome in religion And the Proteſtants take it for a gret argument, to eſtabliſh ther procedyngs, that themperor was ever letted, when he went about to enterprize any thing againſt them, as Bucer declareth at gret length in a letter written to the World. And whenne Sledanus was here in England, he told me the like at Windeſore: and then *Tanquam prædixit* of the effect of certain eclypſe: Adding, that I ſhuld ſee *magnas mutationes.* And ſo I have ſeen, and have heard mervelous chaunges ſynnes that; but otherwiſe than Sledanus toke it, and to deſtroy ther fancies, if that were to be regarded. But for my ſelf, I have ſeen my Soveraine Lord, with whom I conſented in opinion, make the honourable conqueſt of Bolen, and honorably in his life mainteyne it. And after in honorable peace made, leave this world over ſoon to us: but that was due by him to be payd to nature, diſcharged it honorably; buried honorably with ſorrow and lamentation of his ſervants and ſubgetts; and my ſelf his poor ſervant, with a litel fleebyting of this world, conveyed to an 75

eaſy aſtate, without diminution of my reputation. And therfore whenne I hear fondly alleged, or rede more fondly wryten, the favor *toto*, that is by Bale, Joye and Joſeph, or ſuch like, newly called *the Word of God*, to be embraced for preſervation of the worldly aſtate, I ſe the clere contrary in experience, and conclude with my ſelf, that it proveth nought before man; and take it before God to be abomination. Which cauſeth me to ſpend ſome of my layſor to wryte ſo long a letter to your G. who hath leſſe layſor: Wyſhing that our layſor, gret or litel, may be ſpent otherwyſe then to trouble this Realm in the time of our Soveraine Lords Minority, with any novelte in matiers of religion: being ſo many other matiers, which, for that I was ſo late a Counſellor, cannot out of my memory: Requiring the hol endeavour of ſuch as have charge, and ſilence in the people, who ſhuld ſerve and obey, without quarelying among themſelf for matiers in religion. Specially conſidering it is agreed our late Soverain is receyved to goddes mercy. And though ſome wold ſay, he had [his errors] and ſaw not perfitely Gods truth: Yet for us, it were better to go to heven with oon yie after hym, thenne to travayle here for another yie with daungier to loſe both. There was good humanite in him that ſaid, *Malim errare cum Platone, quam cum alijs vera ſentire.* Which affection were to the world plauſible towching our Soveraine Lord, that made us: But we chriſten men may not teach ſo, but eſteme God above al, and his true divinite. In which caſe nevertheles, whenne the divinite pretended is ſo rejected of many, and utterly reproved: So doubted of many other, as it is ſuſpected and confeſſed among us, it is not neceſſary. For our Soveraine Lord is gone from us to heaven, in his way.

It is a mervelous matier what a certain loſs it is aforehand to entreprize to ſerch, which among a very few hath the name of Divinite, and of al the reſt is ſo named * as I wil not reherſe. And this I write not, becauſe your G. entendeth any ſuch thing ſoo far. For I may not, and wil not ſo think of you. But this I take to be true, that the way of error is let in at a little gappe. The vehemence of novelty wil flow further thenne your G. wold admitte. And when men hear of new gere, every man

* Hereſie.

maketh his requeſt, ſum new hoſe, ſum new robes, ſum newe cappes, ſum new ſhirtes. Like as in religion we have ſeen attempted, where the people thought they might prevayle. Which cauſed the commotion in Germany *in bello civili Ruſticorum*, and hath made the ſame ſtir there now *in bello civili Nobilium*. It was a notable act of our late Soverain Lord, to reform and thenne moderate religion, as he did. Which he did not without al trouble. And how ſafe we be in religion, when al quietnes is acquired you Wiſdome canne conſider. Our late Soveraine Lord was wont to ſay, which I never forget, ſpeaking of himſelf man had not looked to the Pacification. He ſaw men deſirous to ſet forth their own fancies, which he thought to have excluded by his Pacification.

If your G. would ſay to me now, that I waſted moch ſpeche in vaine, and declared therby, I had to moch layſor to write ſo moch in this matier, as though I feared that nedeth not to be feared: for your G. hath commaunded our late Soveraine Lords book * to be redde, and mindeth nothing now, but oonly Omylies, wherin your G. wold, I ſhuld write. Which to do wer neyther gret payne, ne hardneſſe to me: and I might as ſoon wryte an Homilie, as theſe letters. As for the facilite of the matier of wryting, or wryting by not traverſe. But then I conſider what contraverſie may ariſe in wryting. As for example (for ſeing I have layſor to wryte, I will forget what layſor your G. hath to rede) if I ſhould make an Homily *De vita perfecta*, I wolde note two parts, Oon of life, Another of perfiteneſs. For the grownde of the oon, I wolde take S. John, *Miſit Deus filium ſuum, ut vivamus per eum*. And for the other, *Eſtote perfecti, ſicut Pater veſter, &c.* In Declaration of Life, I wolde take occaſion to ſpeke of *Faith* the gift of entre to life, and of *Charite* the very gift of Life; which who hath not remaineth in dethe. And therfore S. James ſaid, *Fides ſine operibus mortua eſt.* Not expounding that ſo, as though Faith without Charite were no Faith, as we ſay a dead man is no man. For I wolde wiſh the people in any wiſe to beware of that faſhion of teaching, and ſuch a ſophiſtical underſtanding of S. James; and for detection therof, declare, that deth con-

* The Erudition of a Chriſtian Man. 76

teyneth not alwayes a denyal of the thing dead not to be, but oonly wher the name of the thing noted now dead, conteyned before in it a ſignification of life. As the word *man* ſignifieth a body living: and thenne it is truly ſaid, that a dead man is no man, no more thenne a paynted man. But Faith ſignifieth not alwayes a Life in it. For Devils have Faith without life. And when we ſpeke of ded faith, it is like as when ye ſpeke of a body indeed without life, but apt and mete to receyve life. As ſpawne is a body without life, and dead, but mete to receyve life with convenient circumſtance. And then we ſay not, that a body dead is no body. And therfore we may not ſay, that a dead Faith is no Faith. After which underſtanding, we ſhuld make S. James to treate, whether no faith might juſtify a man, or no: Which were a cold matier. And yet ſo muſt we ſay, if we wil expound this ſaying, that a dead faith is no faith.

And in this poynt I wold, in my Homily *De Vita*, be moſt erneſt to ſhew, that in charity is life, wherunto Faith is thentre. Which faith without charite is not noo faith, but dead. And therfore God, that geveth al life, geveth with faith charite: Wherof I wold make the moo words in the Homily, bicauſe the handling of S. James in the other ſophiſtical interpretation is an entre to unwholſome doctrine. And if your G. wold ſay, What of this, or to what purpoſe ſhuld it be wryten to you, that myndeth no ſuch matier: Surely for nothing but bicauſe I have plenty of leaſour, and wryte as though I talked with you. And that not al in vaine, for that I have hertofor harde of other, whom I have harde moch glory in that expoſition, to ſay S. James meaneth, that dead faith is no faith, even as a dead man is no man. Which, by my faye, is overfar out of the way: and yet myn Omylie might in ſuch an Homiler, and company of Omylies, encontre with oon of the trade I have ſpoken of; and bring forth matier of contention and altercation, without al frute of edification. And thus much for example of trouble in Homylies: Which theſe five yeres have reſted without any buſines, and the people wel doon their dueties, I truſt, to God in heven, and know wel, to ther Soverain Lord in yerth. And our Soverain Lord, that

governed them without theſe Omylies goen to heven, whether, I truſt, we and the people ſhal go after, although we trouble them with noo Homilies. Which ſhal hardly be ſo accumulate *ex diverſis tractatibus*, with diverſe faſhion of wryting, diverſe phraſe of ſpeches, diverſe conceits in teachings, diverſe ends per caſe entended, as ſome wil conſtrue. 77

The reſt is wanting.

NUM. XXXVI.

Gardiner Biſhop of Winton to the Duke of Somerſet, concerning the Book of Homilies and Eraſmus Paraphraſe, engliſhed.

AFTER my mooſt humble Commendacions to your Good Grace with hartie thanks that it haith pleaſed yow to be content to heare from me. Wherein now I have liberty to write at large; from yow I cannot find the like gentellnes in my bodye to ſpende ſo much tyme as I wolde. And therfore I ſhal nowe deſier your Grace to take in good parte, thowgh I gather my matter in breaf ſentences. Cotton library. Veſpas. D. 18. fol. 139.

The Injunctions in this laſt Viſitation conteyne a commandement to ſe taught, and lerned two bookes. One of Homilies, that muſt be tawght; another of Eraſmus Paraphraſes, that the Preſtes muſt learne.

Theſe Bokes ſtryve one againſt another dyrectly. The Book of the Homilies teacheth Faith to exclude charity in the office of Juſtification. Eraſmus Paraphraſes teacheth Faith to have charitie joyned with him in Juſtification.

The Boke of Homilies teacheth how men may ſwere. The Paraphraſis teacheth the contrarie verye extremelye. The Boke of Homilies teacheth howe Subjectes owe tribute to theire Prince, and obedience verye wel. The Boke of the Paraphraſes in a place upon S. Poule violentlie, and againſt all truthe, after it hath ſpoken of dewtie to Heathen Princes, knytteth the matter up untrulie; that betwene the

Chriſten men at Rome, to whome he writeth, which is a Leſſon for all, there ſhoulde be no debte, or ryght, but mutuall charitie, [a] Which is a mervelous matter. The Boke of Homelies in another place openeth the Goſpell one waye. The Paraphraſes openeth it clerely contrarye. The matter is not greate, but becauſe there is contrarietie.

Nowe to conſider each of the foreſaied Bookes. The Booke of Homilies in the ſermon of Salvation teacheth the clere contrary to the doctrine eſtabliſhed by thAct of Parliament [b]; even as contrarye as Includeth is contrarie to Excludethe. For theſe be the words of the Doctrin eſtabliſhed by Parliament; where in a certain place Faith doth *not exclude*. The doctrine of the Parliament ſpeaketh how they be joyned in Juſtification. The Homile ſpeaketh the vertues to be preſent in the manne juſtified, and howe Faith *excludeth* theim in thoffice of Juſtifieng. Which can never be proved; and is in the meane time contrarye to the Act.

78 The Boke of Homyles hath in the Homilie of Salvation, how remiſſion of ſynne is taken, accepted and allowed of God for your perfect Juſtification. The Doctrine of the Parliament teacheth Juſtification, for the fulnefs and perfection therof, to have more parts then Remiſſion of ſinne, as in the ſame appereth. And althowght Remiſſion of ſinne be a juſtification, yett it is not a full and perfite.

The Boke of Homiles numbreth the hallowing of bread, Palmes and Candles among Papiſticall ſuperſtitions and abuſes. The Doctrine of the Parliament willeth them to be reverently uſed. And ſo do the Injunctions nowe ſet fourthe. Which made me thinke the Printers myght thruſt in an Homilie of his owen deviſe.

The booke of Homyles hath wordes of S. Criſoſtom alledged untrulye, and not after ſuch a ſort, as might eſcape by over ſight, but of purpoſe. As calling that Faithe which Criſoſtome calleth Hoope. And in place of one Sentence putteth another, which ſhould better ſerve the purpoſe of the Maker of the Homelie. Nowe if one wold

[a] But theſe are not the words of Eraſmus, but S. Paul. Rom. XIII. 8.
[b] In the Book of The Erudition, &c.

reaſon with me, that Criſoſtome mente this, I would denye it him, as I may. But I maye affirm, that Chriſoſtome ſaith Not. It is but a defamation of the truthe: And under ſuche a Princes name as our Soverant Lord is, whoſe tongue, in this ſo pure innocency, hath not bene defiled with any untruthe; I aſſure you, I thought there was not ſo great haſt in Homelies, but they might have tarried the printing either, for that only cauſe. Truth is able to maintain it ſelf, and needeth no help of untrue alligation. It ſerves only for enemies to tak avantage. All which [i. e. Enemies] uſe to be curious to know what they may reprove.

And nowe al the eyes and ears of the World be turned towardes us. And as they ſhal have cauſe to talke honorablie of your valyantnes in the warres, ſo they talke otherwiſe of that, that is done in your abſence, if any thing be amyſſe.

Now ſhal I ſhew your Grace what autor Eraſmus is, to be, by name and ſpeciall Commandment, had in credit in this realme. Yf he be to be beleved, the doctrine of *Only Faith juſtifieth*, is a verye poyſon. And he writeth by expreſſe termes, and calleth this another poyſon, to deny puniſhment in Purgatory after this life. And another poyſon, to denye the Invocation of Saincte, and worſhipping of theim. And this he calleth a poyſon, to ſaye, We nede no ſatisfactory works, for that were to miſtruſt Chriſt. Eraſmus in another place conferring the ſtate of the Church in the beginning, and nowe, he concludeth, that if S. Paule were alive at this daye, he would not improve [i. e. diſallow] the preſent ſtate of the Church, but cry out of mens faultes. This is Eraſmus judgment in his Latter dayes.

His Work, the Paraphraſies, which ſhould be authorized in the Realm: Which he wrote above 26 yeres agoo, when his penne was wanton as the matter is ſo hauled, as being abrode in this realme, were able to miniſter occaſion to evell men to ſubverte, with religion, the policie and order of the Realm.

Theis be the generall wordes, the uttering whereof to your Grace in the place yow occupye, wer a great faute, unles I wold ſhewe ye good ground and true, whye to

ſaye ſo. And therfor I am glad I do rather writt to you, then to have come and ſpeake with you, becauſe my words in numbre might flye away; whereas written words remain to be redd agayne and agayne.

79 Firſt, as concerning the Pollicye and ſtate of the Realme, Wherſoever Eraſmus might take an occaſion to ſpeake his pleaſure of Princes, he paieth home, as roundly, as Biſhops have been of late touched in Playes. And ſuche places of Scripture as we have uſed to alledge for the ſtate of Princes, he wreſteth and windeth them ſo, as if the people redde him and beleved him, they wold after ſmalle regard that allegation of theim. And if Eraſmus did truly, and that the Scripture bound him ſo to ſaye, yt were more tolorable, (For truth muſt have place) but when it is done in ſome place untrulye, and in ſome place wantonlye, to check that eſtate, yt can be no good doctrine among people, that ſhould obey. And this booke of Paraphraſies is not like the other expoſitions of Scripture, where the Aucter ſpeaketh in his owen perſone. For Eraſmus taketh upon him the Evangeliſts perſons and Chriſts perſon, and enterpriſeth to fill up Chriſts tale and his wordes. As for example where the Goſpel rehearſith Chriſts ſpeach, when he ſaid, Give to the Emperoure, that is the Emperowres; (By which ſpeache we gether and trulye gether, that Chriſt confeſſed thEmperoure to have a dewtie;) Eraſmus writeth it with an IF, after this ſorte, *IF there be any thing dewe to them.* Which condition Chriſt put not to it, but ſpake planely, *Give to Ceſar the things which are Ceaſars, and unto God the things that are Godds.* And I write the verie words of the Paraphraſes, as they be in Engliſhe, for I have the booke with me. And ſo ſhall no manne ſaie, that I myſreporte the boke. The words be theis. *Render therfore unto Ceſar, if any things appertaine unto Ceaſer. But firſt of all, rendre unto God the things, that appertaine unto God. Meaning that it is no hurte to Godlines, if a man being dedicate to God, do give tribute unto a prophane prince, altho he ought it not.* Theſe be the words in the book ordered to be ſet forth. Wherin what needeth Eraſmus to bring in doubt the dutie, when God putteth no doubte at all. It were too long to write to your Grace every fault. This

one I put for example, wher Eraſmus doth corrupt Chriſts wordes, with a condition, which Chriſt ſpake not.

The other places of raylings wolde encumber your Grace overmuch. But as I writt, your Grace ſhal find true, that whatſoever might be ſpoke to defame Princes government, is not left unſpoken. Buſhoppes be more gentle handled. Eraſmus maketh theim verye Kings of the Goſpell, and calleth the true Kings of the World Prophane Kings. Buſſhops have the ſworde, he ſaieth, of God geven, that is to ſaie, the Goſpell. Prophane Princes, as he calleth theim, have a ſword permitted unto theim, and by Homer, he ſaith, be called *Paſtures of the people.* This matter is within the compaſſe of the Paraphraſes, if it be not lefte oute; with a comendacion alſo of Thomas Becket of Caunterburye, in excommunicating the King of the realm, that then was, by implecation, for the manor of Oxforde, which the Kinge, as he reherſeth, then withhealde. It maye be the Tranſlator woulde have left this owte. But Eraſmus penne in thoſe dayes [was] very light.

Moreover when, Eraſmus teacheth, that betwene Chriſten menne is no debt, or right, but Charitie. It is a merveloufe matter to the diſſolution of lawes and duties. And therin Eraſmus dothe violate Godds ſcripture, and ſaith not true.

Thus far is the doctrin pernitious for comen policy. Ne- 80
vertheles yf he had ſaied trueth, let the truth prevail, but the truth is not ſo.

As touching Religion in this worke of Paraphraſies, it is ſo wantonly, (I beſeche your Grace note my wordes) and therwith untrulye handled, as if we ſhould uſe to readd it, ther ſhould enſue a mervelous confuſion. Some ſpeciallties I will note, but not all.

The Sacrament of the Aulter is ſo wantonly talked of by him, that as the world is nowe, the reading of him were the whole ſubvertion. Eraſmus in his latter dayes, hath for the Sacrament of the Aultar ſpoken as reverendlye, and ſaid as muche for confirmation of it, as maye be, and cryeth out of them, that would take him otherwayes. But this in thend, when age had tempered him.

In this Paraphraſies, whiche he wrott in his wanton age,

the words and termes were able to ſubverte, if it were poſſible, as Chriſt ſaith, thelecte.

If this Paraphraſies goo abrode, people ſhalbe lerned to call the Sacrament of the Aultar holi bread, and a Symbole. At whiche newe name manye will marvayle. And they be wanton wordes ſpoken of Eraſmus without neceſſitie.

By the doctrine of the Paraphraſies, whoſoever hadd done awaye his wyfe for advotrie might marrie agayne. By the Paraphraſies all men maye marrye, Buſhoppes and Preſtes. Wherin Eraſmus toke his pleaſure to underſtand S. Poule, as though he ſhould deſcribe, of whate qualitie Prieſts wyves ſhuld be, Wherin he forgatt himſelfe. For Sainct Poul knewe, that if a Bysſhop or Preſt were once maried, his Wife muſt paſſe with al her faultes; and it ſhuld be to late to tel what ſhe ſhould be. For otherwiſe then ſhe is, ſhe will not be, neither for St. Poul, nor St. Peter. And if Buſhoppes had that priviledge, that they might chaunge while the founde ſuche one, as Eraſmus ſaith S. Poule wold have them, their eſtate wold be wonderfullye envied. But St. Poule did not ſpeak there of Buſhops wyues. And ſo therin he doth violence to the Scriptures undoubtedlye. Wherfor I write ſomwhat merely to ſhewe the abſurditie of the thinge.

By the Paraphraſies the keping of a Concubyne ys called but a light fault. And that were good for Lankeſhire. And Eraſmus bringeth it ſo pretilye, that a Ruler of a Countrey, yf he be himſelfe the ſervant of avarice or Ambition, ſhould not browke with his brother, becauſe being overcome by weakneſſe of fleſhe he uſeth a Concubine. Even thus it is Engliſhed in the booke that ſhould gooe fourth. And when to have a Concubine, yt is called a light fault, methinks if the maid can redd, yt maye ſerve well, lightlye to perſuade hir. And yet if the man doth it, overcome by the weakeneſs of his fleſhe, as the book termeth it, is made matter. Wherin Eraſmus ſpeake over lightly, to call it a light fault. And the Tranſlator in Engliſh wanted ſpeache, when he turned it thus: That a man overcome with the weakenes of his fleſhe ſhould defyre a Concubyne. I am bould with his Grace, to joyne here Eraſmus lyghtnes

with the diſcretion of the Tranſlator. Yf to kepe a Concubine ſhalbe by authoritie called a light fault, the multitude of them maye make the faulte heavye.

By the doctrine of the Paraphraſies, everye man muſt cum to the high pricke of vertue, or to be extremly nought. Which differeth far fro the teaching of the Homelies, and from the truthe alſo.

The Paraphraſies teacheth thus trulye; "More glorious 81
"it is to dye for the Goſpell ſake. Which deathe, though
"yt ſhalbe violent and ſore; yet yt ſhall not come before
"the daye. Whenſoever yt cometh yt ſhal not come with-
"out the providence of God. And by this it cometh to paſſe, that if ye endevor to avoyd it, ye cannot. This ys the doctrine which if yt were taken for true, might engender like obſtinacy in mayne, as it hath of late in ſome. Eraſmus teacheth here further, then he hath warrante by Scripture.

The Paraphraſes in another place dothe clerely violente the Texte, and untrulye handle yt, in a matter of Tythes, which your Grace is deſierous, as appeareth by the Injunctions, to have truely paid. Wherin if Eraſmus had ſaid truth, lett truth prevaile; but when he handleth it untruly, it is pity it ſhould be ſuffered.

Thus have I here rekened your Grace ſome ſpeciall faultes, that be Eraſmus owne faults, with a greate nomber, that I have not ſpoken of.

And further your Grace ſhal underſtande, that he which hath taken the labours to tranſlate Eraſmus into Engliſhe, hath offended ſometime, as appereth plainlye, by ignorance, and ſometimes of purpoſe, to put in, leave oute, and change, as hee thought beſt. Wherwith I will not encoumber your Grace, but aſſure yow it is ſo. And therin I will grante to your Grace, that for every lye, that I make unto your Grace, ſet on one hundreth poundes fine of my hed; and lett me liue here like a beggar, untyll my revenus paye. My words remaine in writting, and be againſt me matter of recorde. And ſo I yelde to have me charged, as the Biſhoppe of London was with offering the farme of his Buſhoprick. Which matter I do remember, when I wrote this.

I remit the Reader for the reſt of this letter to Wincheſter's ninth letter in Foxes Acts: This former part of the letter, which is now expoſed to view, having been by him omitted.

NUM. XXXVII.

Roger Aſcham to Mr. Cecyl, giving him an account of a Diſputation in S. John's College, Whether the Maſs and the Lord's Supper bee al one.

MSS. Sir W. H.

S. P. in Chriſto Jeſu. Ornatiſſime Vir. Ante menſem, aut plus eo, diſputatum fuit in hoc Collegio more noſtro de Miſſa, ipſáne Cœna Dominica fuerit, nécne. Magna ſane eruditione hæc Queſtio tractata fuit a Thoma Levero. et Rog. Hutchinſono, quos opinor noſti. Sunt profecto docti viri. Quidam in Academia hanc rem ægrè tulerunt. Huc tandem res perducta eſt, vel ego potius pertractus fui hortatu communi multorum in noſtro collegio, ut hanc ipſam quæſtionem è domeſticis parietibus in publicas ſcholas præferrem, hoc animo et inſtituto, ut diſceremus libenter et ſine rubore a doctis Viris, quid e fontibus ſacræ ſcripturæ libari potuerit ad defendendam Miſſam; quæ non ſolùm ſummum
82 locum in religione et conſcientijs hominum occupat, ſed omne fidele propemodum miniſterium Verbi Dei et Sacramentorum, ex uſu et conſuetudine Chriſtianorum, abſtulit. Rem quietiſſimè aggreſſi ſumus, communia ſtudia nos inter nos conferebamus, Scripturam Canonicam nobis propoſuimus, cujus auctoritate totam hanc rem decidi cupiebamus: Veteres Canones ineuntis Eccleſiæ, Concilia Patrum, Decreta Pontificum, Judicia Doctorum, Quæſtioniſtarum turbam, Recentiores omnes, quos potuimus et Germanos et Romanos, ad hanc rem adhibuimus. Quidam in Academia publicis concionibus notabant hoc factum noſtrum, et tandem laborarunt, ut D. Madeûus Vicecancellarius, literis ſuis hanc Diſputationem prohiberet. Nos libenter paruimus, ut par fuit; ſed ægre tulimus diſputandi facultatem nobis

intercipi, concionandi vero copiam pro libidine alijs concedi.

Audivimus Cantuarienſem nobis iniquiorem fuiſſe. Nec mirum eſt, nam adverſarij noſtri, cogor invitus acerbiori voce uti, Prudentiſſime Vir, tragicis clamoribus hanc rem illi detulerunt. Quod factum illorum majoríne malitia, aut imperitia inſtitutum fuit dubitari poteſt. Thomas enim Aquinas probat Miſſam Dominicam cœnam multis prærogativis ſuperaſſe, et longiſſimè ab ea diſcrepaſſe multis notis; Sexu, Miſſare enim Mulieres non debent: a Cœna tamen non excludantur: Ætate, Vitio Parentum, Luxatione Membrorum. Nam pueri, Nothi et Mutilati a Miſſæ dignitate repelluntur, ad Cœnæ humilitatem recipiuntur: et multis alijs modis. Ut ſiquis affirmaret eandem eſſe Miſſam et Cœnam, multo magis exclamarent.

Sed quid dicam de hijs noſtris? Nihil aliud, niſi quod *Herodes turbatus eſt, et tota Hieroſolyma cum eo.* Dicunt nos eſſe præcipites. Certe nemo tam præceps eſt, quin facile revocari poſſit; ut calcaribus potius, quam habenis tota Cantabrigia egeat.

Sed quod inſtitui tibi narrare, quanquam diſputatio noſtra fuerit prohibita, ſtudia tamen noſtra in eadem re quodammodo aucta ſunt. Scripſimus enim fere juſtum librum de Miſſa, quem brevi offerre inſtituimus D. Protectori, niſi tibi et magiſtro Checo aliter viſum fuerit.

Quantum ad tractationem rei pertinet, vellem ut judicium tuum, non ſermoni aliorum, ſed ipſi rei reſervare velis. Neque hoc dicimus, quia de nobis aliquid polliceri audemus, ſed quia veremur, ne certi homines nimis ſtudeant illud impedire quovis modo, quod ipſi non probant.

Legimus ſanctiſſimas confeſſiones Reginæ noſtræ cum tua eloquentiſſima epiſtola. Utinam aliquid temporis tui ad excolendam Anglicanam linguam impartire velis, ut homines intelligerent et noſtram linguam omnes eloquentiæ numeros facile admittere. Literæ Magiſtri Checi ad Collegium noſtrum fuerunt omnibus nobis gratiſſimæ, ubi minimis verbis maxima benevolentia, et ejus et tua, comprehenſa fuit. D. Protectoris literæ ad Acad. a te ſcriptæ mirificè nos omnes delectarunt. Commune votum eſt apud nos, ut Cantabrigia aliquando, imò breviſſimè, ſentiat Joannem Checum

* *Daius Ciceſtrenſis.*

Præpoſitum Regij Collegij. Epiſcopus ille * nihil prodeſt ſtudijs, vellem ut non obeſſet. Et hoc non dico ad aucupium cujuſvis gratiæ, ſed ad Commodum totius Academiæ. Plurima ſunt, quæ nos ſic ſentire cogunt, et plura tua Prudentia videt. Nos ſic amici inter nos communicamus, fortaſſe non prudentiſſimè, Cautiſſimè tamen: et quod minimum eſt, valde amanter. Cogita de hac re quid vis, promove tamen eam quantum potes. Nimis moleſtus ſum. Vale ἐν Χριϛῷ. Quinto Januarij, 1548. E Coll. D. Joan. Cant.

83

Dignitatis tuæ Studioſiſſ. R. Aſchamus.

Ornatiſſimo Viro Magiſtro Gulielmo Cicello
Supplicum libellorum Magiſtro.

NUM. XXXVIII.

The Univerſity of Cambridg to the Archbiſhop.

Aſchamii Epp.

ALIQUID a te ſuppliciter petere, cum Tu omnia nobis lubenter tribuis, Doctiſſime Præſul, non inane et ſupervacaneum negotium, ſed gratæ voluntatis debitum potius officium eſſe ducimus. Rogamus igitur te, ut in hoc Senatu veſtro, privilegia noſtra confirmentur. Quantum Reip. intereſt, ut doctrinæ ratio haberetur, omnes fere intelligunt: quantum verò puræ Religionis intereſt, tu unus plus univerſis alijs animadvertis. Scis enim tu, quod annis abhinc quingentis, aut plus eo, cognitio literarum, Regum vitio, a quibus ali debuerat, e conſpectu hominum ſeſe abducere, et in tenebras relabi cœpit. In quibus temporibus ſic caligine obductis, ſic ignorantia involutis, Aper ille ſingularis de ſylva ſupra modum depopulatus eſt vineam Jeſu Chriſti: non proculcans ſolum Reges terræ, et imperium ſibi collocans mundi; ſed ita invaſit erupitque in ſanctam ſedem, et Templum conſcientiæ, ut nulli fere nunc ſint mores, nulla inſtitutio vitæ, nullus cæremoniarum ritus, nullum Eccleſiæ Sacramentum, nullum Chriſti veſtigium, quod non ſit ejus aut fulmine proſtratum, aut halitu fœdatum;

quod non ſit (ut mitius, ſeu ſignificantius cum Divo Paulo loquamur) prudentia humanæ ἐθελοθρησκείας fœdiſſimè corruptum, et conſtupratum. Hæc nox diſciplinarum, et ignoratio vocem Domini nobis abſtulit, et humanæ doctrinæ imperium in illam libidinem evexit; ut pro vero cultu Dei, recto diviniſſimarum rerum uſu, integra et pura vitæ conſuetudine, Hypocriſis, Idololatria, et Adulterium cervicibus hominum aſtutiſſimè imponeretur. Hanc inſcientiæ peſtem libentius commemoramus, quod nunc in magnam ſpem ducimur conſtituendæ de integro dignitatis literarum, in ijs præſertim temporibus, cum omnia ad veram religionem illuſtrandam, a qua præclara doctrina abeſſe certè non poteſt, mirificè comparata ſunt. Et cum prudentia tua, ad verbum Dei reſtituendum, divinitus ſit et nunc excitata, et diu reſervata; non dubitamus, quin omnem operam et authoritatem tuam, ad ſalutem etiam literarum continendam collaturus ſis: Commotus aliquid certè vel hac ratione, quod nulla hoc tempore literis vel inſperata clades, vel expectata commoditas accidere poteſt, cujus tu non aut author ad magnam commendationem; aut particeps ad aliquam reprehenſionem, voce ac ſermone omnium jactatus eris. D. Jeſus, &c.

NUM. XXXIX. 84

Richard Smith D. D. his Recantation of his Books.

IN my book of Traditions I ſayd and affirmed, that Chriſt and his Apoſtles taught and left to the Church many things, without writing, which we muſt both beleve ſtedfaſtly, and alſo fulfil obediently under pain of Damnation ever to endure. Among the which I reherſed by name a great number to be obeyed, kept and followed: As the obſervation of Lent from fleſh or wyne: the keeping of the Sacrament in the pix: the receiving it at the Prieſts hands: the hallowing of the Water in the Font: the thrice dipping of the child in the water at the chrining: The putting on of the Chryſome: the conſecration of the oyl: the anoynting of the chriſtened child: the hallowing of the Altars: the

Becons Reports.

praying toward the Eaſt: the cenſing of the Altar: the waſhing of the hands: the ſaying of Confiteor: the lifting up of the Sacrament at Maſs: the making of holy water: that the twelve Apoſtles, every man a piece for his portion, made the Crede; and many mo beſide theſe. And after like ſort I ſpake of Canons, Decrees, and Ordinaunces of Biſhops and General Councels. I do now confes the ſaid doctrine, as concerning the obſerving of the ſaid Traditions, to be falſe and tyrannical, and unjuſt, unlawful and untrue, burden of mens conſciences, not fit to be taught, preached or defended.

There be many things aſcribed to the Apoſtles, and called Traditions, deduced from the time of the Apoſtles, and read in the name of old Authors, and ſet forth under the pretenſed title of their name, which be both feigned, forged and nothing true, ful of ſuperſtition and untrueth, fayned by them, which would magnify their power and authority; as is the Epiſtles of Clemens, Anacletus, Evariſtus, and Fabianus and other, which are ſet forth by the Bp. of Rome, and his complices, which be forged, fayned and of no authority, nor to be beleved, but counterfeited by them; who by the colour of antiquity would magnify that uſurped power of the Bp. of Rome.

And now concerning another book, which I made of the Sacrifice of the Maſs. Wher the moſt chief and principal article of our faith, and moſt directly pertaining to the redemption of our ſins, and to our Salvation, is; That our Savior Chriſt Jeſu, by his moſt precious death, and effuſion of his moſt precious blood upon the cros, did redeme mankind, taking away our ſins, pacifying the indignation of his Father, and cancelling the obligation, that was againſt us. In which Sacrifice-making unto his Father, our ſaid Savior Jeſus Chriſt, as S. Paul ſaith plainly to the Hebrews, was not a Prieſt after the order of Aaron, foraſmuch as he was of another tribe: and alſo, that Prieſthood was imperfect and unprofitable, bringing nothing to perfection. But our Savior Chriſt made his Sacrifice upon the Croſs perfectly, abſolutely, and with the moſt higheſt perfection that could be, ſo much, that after that one oblation and ſacrifice for

ſin, made by him but once only, neither he nor any other creature ſhould at any time after, make any mo oblations 85
for the ſame. And for that S. Paul ſaith, he was called an eternal Prieſt after the order of Melchizedec, and not of Aaron.

This faith ought every man and woman undoubtedly to beleve, and openly to profeſs upon pain of everlaſting damnation; and alſo to dy in this profeſſion, if caſe ſhal ſo require. The which moſt wholſome and moſt neceſſary doctrin of our Faith, I not diligently conſidering, as many times to right great Clerks and learned men in much writing in like matters it hath chaunced to ſay too far, the infirmity and weakneſs of men being ſuch, that ſeldome in many words error hath eſcaped: So in my Book of the Sacrifice of the Maſs, I did incircumſpectly and raſhly write and ſet forth to the people, that Chriſt was not a Prieſt after the order of Melchizedec, when he offered himſelf upon the croſs to his Father for our ſins, but was a Prieſt after the order of Aaron. And that when Chriſt did offer his own body to his father after the order of Melchizedec, to appeaſe his wrath, it may not be underſtand of the Sacrifice of the Cros, but of the Sacrifice, that Chriſt made at his Maundy in form of bread and wine. To the which indede S. Pauls doctrin is contrary, both in other places, and in the Epiſtle Ad Hebræos, very manifeſtly. Againſt whom, (who without doubt had the very Spirit of God) neither it becometh, nor I wil not willingly teach or defend any thing. Wherfore ye ſhal impute that, Good Audience, to the frailty of mans nature, and to my negligent marking, having at that time rather a reſpect to a fantaſy, that I then had in my mind, than to the true and infallible doctrin of ſcripture.

And moreover, in the ſame my book I ſaid not only, that the Sacrifice of the Maſs is the ſelf ſame ſubſtaunce of Chriſt, but alſo the ſelf ſame oblation or offering of our Savior Chriſts very fleſh and bloud, which himſelf once offered to his Father on the Croſs to appeaſe his wrath. And that the Prieſts do continually and daily in the Maſs offer not only the ſelf ſame body of Chriſt, but alſo to the ſame effect, that Chriſt did offer himſelf to his Father at his

Maundy. Of the which words and doctrin, if they be not very warily and circumſpectly read, and more favorably taken, then the words as they ly, may wel bear; it might be gathered, that Prieſts herein be equal with Chriſt. Prieſts of the order of Melchizedec, appeaſing the wrath and indignation of the Father of heaven, crucifying, or offering Chriſt to the ſame effect, that Chriſt in his own perſon did upon the croſs, is a blaſphemy intolerable to be heard of Chriſten ears. For Chriſt, as S. Paul ſaith, was but once offered, once gave up himſelf for the Redemption of our ſins on Good-Friday upon the Croſs; nor never before, nor after was offered for us, but in a Sacrament, and as a commemoration of the ſame. And ſo of the Maundy or Supper of the Lord, Chriſt himſelf ſaith; *Hæc quotieſcunque feceritis, in meam commemorationem facietis.* Once he dyed for our ſins, and once again he roſe for our juſtification. He dyeth no more. And his Sacrifice was ſo good, ſo ful, ſo pleaſaunt, ſo precious to God, that ther neded no more oblations to appeaſe God, not only for the ſins paſt, but alſo for al the ſins to the day of doom. There nede no more Sacrifices, no more Offerers, but as having a reſpect and a remembrance of that moſt holy, moſt perfect, and moſt entier Lamb, then and for ever offered up for us.

86 But theſe things aforeſaid, I cannot deny, but they were ſpoken of me, and written. And as I do not now like them; ſo at the example of S. Auſtin and other good Doctors, I am not aſhamed to retract them, and cal them again and condemn them. For when I followed mine own invention, not directed by Scripture, I began, as the nature of man is, to wander, and at the laſt went clean contrary to Gods Word. wherfore I heartily exhort every man, as touching matters of Faith, to found the ſame upon Gods certain, true and infallible word: leſt by doing the contrary, they fal into Superſtition, Idolatry, and other manifold errors, as my ſelf, and many other have done.

Wherfore theſe my two books, the one of the Sacrifice of the Mas, and the other of the Traditions unwritten, in thoſe poynts before reherſed, and al other, wherin they be not ful conſonant to Scripture, I forſake and renounce as

falſe, erroneous, and againſt the true word of God; requiring thee, good Chriſtian Reader, whoſoever ſhal read them, to give no further credence to them, then I would my ſelf. That is, not to take, as undoubted truth, all that is therin written, but as written of a man, that ſome time falleth: to be ſo far true, as they be conſonant to Scripture: wher they be not againſt Scripture, to be humane perſuaſion, which may either be ſo, or not ſo, as the greater reaſon ſhal lead: where they be not conſonant to Scripture, to be erroneous and falſe. And that I much lament and am ſorry, that I wrote them in thoſe poynts. And I deſire every man, that hath any of the ſaid books to beware of them, and to give no credence to them in al ſuch things in them written, as be not conſonant to the Scripture, as they wil avoyd occaſion of error, and tender the truth of Gods word and his glory. To whom be laud, praiſe and honor. Amen.

NUM. XL.

Archbiſhop Cranmers Anſwers to the fifteen Articles of the Rebells Devon. Anno 1549.

WHEN I firſt read your Requeſts, O ignorant men of Devonſhire and Cornwal, ſtraitwayes came to my mind a requeſt, which James and John made unto Chriſt: to whom Chriſt anſwered, *You aſk you wot not what.* Even ſo thought I of you aſſoon as ever I heard your Articles, that you were deceived by ſome crafty Papiſt, which deviſed thoſe Articles for you, to make you aſk you wiſt not what. MSS. C.C.C.C. Miſcellan. D.

As for the Deviſors of your Articles, if they underſtand them, I may not cal them ignorant perſons, but, as they be indeed, moſt rank Papiſts, and wilful Traitors and Adverſaries, both to God and our Soveraign Lord the King, and to the whole realm. But I cannot be perſuaded ſo to think of you, that in your hearts willingly you be Papiſts and Traitors: but that thoſe that be ſuch have craftily ſe-

duced you, being ſimple and unlearned people, to aſk you wot not what.

Wherfore, my duty unto God, and the pity that I have of your ignorance, move me now at this time to open
87 plainly and particularly your own Articles unto you, that you may underſtand them, and no longer be deceived.

In your firſt Article you require, that al the General Councels and holy Decrees of our forefathers, may be obſerved and kept, and whoſoever ſhal againſay them to be holden as Hereticks.

This you al aſk, but what you aſk I dare ſay very few, or none of you underſtand. For how many of you, I pray you, do know certainly which be called the General Councels, and holy Decrees of the Fathers, and what is in them contained. The holy Decrees as they cal them, be nothing elſe but the Laws and Ordinances of the Bp. of Rome. Wherof the moſt part be made for his own advancement, glory and lucre; and to make him and his Clergy Governors of the whole world; and to be exempted from al Princes Lawes, and to do what they liſt. And would you aſk, if you knew what you aſked, that we ſhould put away the Lawes of our own realm, and be governed by the Bp. of Romes Lawes? If you mean this, then be you Traitors to the King, and enemies to your own realm. And if you mean it not, conſider what perſons they be, and how they have deceived you, that make you aſk you wot not what.

And as for the General Councels, you ſay you wil have them al kept: but you be not ſo deſtitute of al reaſon, that you would have ſpoken ſuch words, if you had known what you had ſaid. For a great number of the Councels repugn one againſt another. How ſhould they then be al kept, when one is contrary to another, and the keeping of one is the breaking of another. And among your own Articles you ſay, you wil have divers things obſerved, which be not only contrary to the General Councels, but alſo contrary to the Law of this realm, and alſo to Gods Laws, as it ſhal be plainly declared, when we come to the Articles.

And al reaſon is contrary that you ſhould have aſked ſuch things, if you had known what you had aſked. I have

this opinion of the greater number of you, that you would fain walk in the right way, if you could find it. And forasmuch as I perceive, that wicked and falſe guides, under pretence to bring you to the high way, have brought you clean out of it, my good wil ſhal be, ſeeing you ſo far wandring out of the way, and ſo blindfolded with il perſuaſions, that you cannot ſee where you go, to open your eyes that you may ſee, and to ſet you again into the right way. And when your eyes be ſo opened, that you may ſe, and the right way ſhewed unto you, wherin you ſhould walk; then if you wil ſtil wink, and not ſee, and run headlong in error, and not come to the right way, you may no longer be called ſimple and ignorant people, but perverſe, froward and wicked Papiſts and Traitors, Enemies to God and your own realm.

But now I wil come to your Articles, particularly opening every one of them by himſelf, that you may ſe the bowels therof, and what is contained in the ſame. That when you ſhal underſtand the whole, you may judge whether you knew before what you aſked, or you were deceived by ſubtil and wily Papiſtical Traitors.

Your firſt Article is this. 88

WEE wil have al the General Councels, and holy Decrees of our forefathers obſerved, kept and performed: and whoſoever ſhal againſay them, we hold them as Hereticks. I.

Firſt, to begin with the manner of your phraſe. Is this the faſhion of Subjects to ſpeak unto their Prince; *We wil have?* Was this maner of ſpeech at any time uſed of the Subjects to their Prince, ſince the beginning of the world? Have not al true Subjects ever uſed to their Soveraign Lord this form of ſpeaking, Moſt humbly beſeecheth your faithful and obedient Subjects. Altho the Papiſts have abuſed your ignorance in propounding ſuch Articles, which you underſtand not, yet you ſhould not have ſuffered your ſelves ſo much to be led by the noſe, and bridled by them, that you ſhould clearly forget your duty of Allegiance unto your Soveraign Lord, ſaying unto him, This we wil have; and

that ſaying with armour upon your backs and ſwords in your hands. Would any of you, that be Houſeholders, be content, that your ſervants ſhould come upon you with harneſs unto their backs, and ſwords in their hands, and ſay unto you, This we wil have? If then you would abhor and deteſt this in your ſervants towards your ſelves, how can you allow your fact? With what conſcience can you, being but ſubjects, do to your King that thing, which you would condemne in your ſervants towards your ſelves? But anſwer me this, Be you Subjects or no? If you be Subjects, then I admoniſh you, as S. Paul taught Titus, ſaying, *Warn them to be ſubject to Princes, and Rulers, obeying them at a word.* But tel me again, Pertaineth this to ſubjection and obedience to ſay, This we wil have? S. Peter ſaith, *Be ſubject unto Kings, as unto chief heads, and to other Rulers ſent by them. For ſo is the Wil of God.* Gods wil is, that you ſhould be ruled by your Princes. But whether is this to be ruled by your King, or to rule your King, to ſay, Thus we wil have the Realm governed? Your Servants be by the Scripture commanded, as they fear God, to be obedient to their Maſters, whether their Maſters be good or evil. And can you think it meet and lawful for you to diſobey your undoubted King; being a Prince moſt innocent, moſt godly, and moſt careful for your ſorrow and wealth? If any thing can declare diſobedience, what can declare it more then Subjects to come with force of armes to their natural King and Prince, and ſay, This we wil have?

But now leaving your rude and unhanſome maner of ſpeech to your moſt Soveraign Lord, I wil come to the point, and joyn with you in the effect of your firſt Article. You ſay, you wil have al the holy Decrees obſerved and kept. But do you know what they bee? The holy Decrees, as I told you before, be called the Bp. of Romes ordinances and lawes. Which how *holy* and godly ſoever they be called, they be indeed ſo wicked, ſo ungodly, ſo ful of tyranny and ſo partial, that ſince the beginning of the world, were never deviſed or invented the like. I ſhall reherſe a certain of them, that your ſelves may ſee, how holy they be, and may ſay your minds, whether you would have them kept or no. And at the hearing of them, if you ſhal

not think them meet to be kept here in this realm, then 89
you may ſee how they deceived you, that moved you to aſk this Article. And if you like them and would have them kept, after you know what they be, then I ſay aſſuredly, that you be not only wicked Papiſts, but alſo Heretics, and moſt hainous Traitors to the King and this his realm. And yet how an abſolute Papiſt varieth from an Heretick or Traitor, I know not: but that a Papiſt is alſo both a Heretic and a Traitor withal.

One Decree ſaith, *That whoſoever doth not acknowledg himſelf to be under the obedience of the Bp. of Rome is an Heretic.* Now anſwer me to this Queſtion, Whether be you under the obedience of the Bp. of Rome, or not? If you ſay, that you be under his obedience, then be you Traytors by the laws of this realm. And if you deny it, then be you Heretics by this Decree. And ſhift is there none to ſave you from treaſon, but to renounce this Decree, that commandeth you to be under the Bp. of Rome: and ſo to confes contrary to your own firſt Article, That al Decrees are not to be kept.

Yet a great many other Decrees be as evil, and worſe than this. One ſaith, *That al Princes lawes, which be againſt a Decree of the Bp. of Rome, be void, and of no ſtrength.* Another Decree ſaith, *That al the Decrees of the Bp. of Rome ought for ever to be kept of al men, as Gods word.* Another Decree there is, *That whoſoever receiveth not the law of the Bp. of Rome, availeth neither him the Catholick faith, nor the four Evangeliſts. For his ſin ſhal never be forgiven.* Yet is there a worſe, and more deteſtable decree, *That al Kings and Princes that ſuffer the Bp. of Romes Decrees to be broken in any point, are to be taken as Infidels.* Another is there alſo, *That the Bp. of Rome is bound to no maner of Decrees, but he may conſtrain al other perſons, both Spiritual and Temporal, to receive al his Decrees, and Canons.* Another is yet more deviliſh, then any before reherſed, *That altho the Bp. of Rome neither regard his own Salvation, nor no mans elſe, but put down with himſelf headlong innumerable people by heaps unto hell, yet may no mortal man preſume to reprove him therfore.* But what ſhould I tarry, and

make you weary in reherſing a number? For a thouſand other like Canons and Decrees there be, to the Advancement of the Bp. of Rome his uſurped power and authority.

I cannot think of you, that you be ſo far from al godlineſs, from al wit and Diſcretion, that you would have theſe Decrees obſerved within this Realm, which be ſo blaſphemous to God, ſo injurious to al Princes and Realms, and ſo far from al equity and reaſon. But here you may eaſily perceive, what wily foxes you met withal, which perſuaded you to arme your ſelves, to make ſedition in your own Country, to ſtand againſt your Princes, and the laws of your Realm, for ſuch Articles as you underſtand not, and to aſk you wiſt not what. For I dare ſay for you, that the ſubtil Papiſts, when they moved you to ſtand in this Article, that al the holy Decrees ſhould be obſerved, they ſhewed you nothing of theſe Decrees, that they would have taken for *holy* Decrees. For if they had, they knew right wel, that you would never have conſented unto this Article; but would have taken them for Traitors, that firſt moved you thereto.

90 For now ſhal I ſhew you, what miſerable caſe you ſhould bring your ſelves unto, if the Kings Majeſty ſhould aſſent unto this firſt Article, that al the Decrees ſhould be kept and obſerved. For among other partial Decrees made in favor of the Clergy, this is one, *That none of the Clergy ſhal be called, or ſued before any Temporal Judge, for any maner of cauſe, either for debt, ſuit of lands, fellony, murther, or for any other cauſe or crime: Nor ſhal have any other Judge, but his Bp. only.* Another is, *That a Spiritual man may ſue a Temporal man before a Temporal or Spiritual Judge at his pleſure: but a Temporal man cannot ſue a Spiritual, but only before his Ordinary.* I cannot deny, but theſe been good and beneficial laws for the liberty of the Clergy. But for your own part, I ſuppoſe you do not think it any indifferent Law, that a Prieſt ſhal ſue you where he liſt with the licence of his Ordinary; and you ſhal ſue him for no maner of cauſe, but only before his own Ordinary. Or if a Prieſt had ſlain one of your ſons or brether, that you ſhould have no remedy againſt him, but only before the Bp.

What mean thoſe Papiſtical prieſts, that ſtirred you to aſk, and wil, ſuch decrees and lawes to be obſerved in this realm, but covertly and craftily to bring you under their ſubjection: And that you your ſelves ignorantly aſking you wiſt not what, ſhould put your own heads under their girdles?

For ſurely if you had known theſe Decrees, when you conſented to this Article, you would have torn the Article in pieces, and they that moved you therto alſo. For theſe Decrees be not only partial, and againſt al equity and reaſon, made only for the favor of the Clergy, and the ſuppreſſion of the Laity; but alſo they be, and ever have be, clearly contrary to the Lawes and cuſtomes of this Realm. And yet by this Article you wil have the old antient Laws and cuſtomes of this realm (which have ever been uſed in al Kings times hitherto) to be void and to ceaſe, and theſe Decrees to come in their place, and be obſerved of al men, and againſaid of no man. For whoſoever ſpeaketh againſt them, you wil hold them for Heretics. And in ſo ſaying, look what ſentence you give of your ſelves, altho your Article ſay it, yet I am ſure you be not ſo much enemies to your own Realm, that you would have the old antient Laws and Cuſtoms of this Realm (for the defence whereof al the Noble Kings of this Realm have ſo valiantly and ſo juſtly ſtand againſt the Biſhops of Rome) now to be taken away and give place unto Romiſh Decrees. And then by your own Article you hold and condemn your ſelves to be Heretics.

How be you bewitched by theſe falſe Papiſts? Why do you ſuffer them thus to abuſe you by their ſubtilty, to make you condemn your ſelves of Hereſy? Why do you not ſend them unto the Kings Majeſty, like errant Traitors, as indeed they be, Saying unto him, "Moſt mighty Prince, "and moſt drad Soveraign Lord, we preſent here unto you "moſt heinous Traitors againſt your Majeſty and realm, "and greateſt Diſſemblers and falſeſt Deceivers of us, your "Simple and ignorant people, and yet in our own hearts "your true and faithful Subjects. We have erred, We "have grievouſly offended your Majeſty: but by ignorance, "being ſo ſeduced, and provoked by the crafty perſuaſions

" of theſe moſt hainous Traitors, that we wiſt not what we
" did. But pardon us, Soveraign Lord, have pity upon our
91 " Simplicity and ignorance: and theſe abominable Traitors
" puniſh, according to their deſervings. Have mercy, moſt
" merciful Prince, of us, your poor flock, which were igno-
" rantly led out of the way, and ſtrike with the Swords
" thoſe malicious guides, that purpoſely would have led us
" to our utter deſtruction.

If you did thus, then would you do the parts of true faithful and loyal Subjects, and ſhould declare to the world, that al that you have hitherto done was done by error and ignorance. And I would nothing doubt of the Kings Majeſtie his Clemency and Mercy towards you.

But yet, to the intent that you may further know how unreaſonable your firſt Article is, I wil yet reherſe another ſort of the holy Lawes and Decrees. One is, *That no Lay man may have a Benefice to farm.* Another is, *That none of the Clergy may give any thing to the relief of the commonweal, and neceſſity of their own realm, without the conſent of the Bp. of Rome.* Another is, *That no Lay man may meddle with election, or any other thing, that pertaineth unto any of the Clergy.* Another is, *That none of the Clergy ought to give any oath of fidelity to their Princes, except they have temporal lands of them.* Another is, *That Princes ought to obey the Bps, and the Decrees of the Church, and to ſubmit their Heads unto their Bps, and not to be judges over the Bps.* Another is, *Whoſoever offendeth the Liberties of the Church, or doth break any Interdiction that cometh from Rome, or conſpireth againſt the Perſon or Eſtate of the Bp. or See of Rome, or by any maner offendeth, diſobeyeth, or rebelleth againſt the ſame Bp. or See, or that killeth a Prieſt, or offendeth perſonally againſt a Bp. or other Prelate, or invadeth, ſpoileth, withholdeth, or waſteth Lands belonging to the Church of Rome, or to any other Church, immediately ſubject unto Rome, or whoſoever invadeth any Pilgrims, that go to Rome, or any Suitors to the Court of Rome, or that let the devolution of cauſes unto that Court, or that put any new charges or impoſitions, real or perſonal, upon a Church, or eccleſiaſtical perſon;* and generally, *All others that offend in the caſes contained in the Bul,* which is uſually publiſhed by the Bps.

of Rome upon Maunday thurſday; Al theſe can be aſſoiled by no Prieſt, Bp, Archbp, nor by none other, but only by the Bp. of Rome, or by his expreſs Licence. Theſe with an infinite number of like ſort, be the *godly* and *holy* Decrees, which you long ſo ſore for, and ſo much deſire.

Now would I know, whether you think, that theſe decrees were made for the common wealth of al realmes, or only for the private weal of the Bp. of Rome, and of his Bps. and Clergy? And whether you like and long for theſe laws; or now, at the hearing of them, your longing is done? If you like them, Wel, for my part, I would you had them practiſed among you for a while, ſo that the reſt of the Realm were not troubled, neither with you, nor with your Decrees, unles you repented your ſelves of your fooliſh demands. I think within a year you would kneel on your knees to the Kings Majeſtie, deſiring him to take from your necks the yokes and halters, which you had made for your ſelves.

But to conclude the ſum of the firſt Article in few words. It is nothing elſe but a clear ſubverſion of the whole State and Lawes of this realm; and to make this Realm to be whole governed by Romiſh Lawes, and to crown the 92
Idol and Antichriſt of Rome, king of this realm, and to make our moſt undoubted and natural King his vile Subject and ſlave. Oh! what was in your minds to aſk ſuch a thing, and ſo preſumptuouſly to ſay, that you *wil* have it? I truſt there be not in you ſo much malice and deviliſhneſs, as the Article containeth: but that you were craftily ſubornate by ſubtil Papiſts to aſk and demand you wiſt not what.

If you had aſked, that the Word of God might be duly obſerved and kept every where within this Realm: And whoſoever would gainſay Gods word, to be holden as a Heretic: If you had declared your ſelves to be godly men; al that be godly would have commended and furthered your requeſts. But foraſmuch as you aſk Romiſh Canons and Decrees to be obſerved and kept here in England, and whoſoever ſhal againſay them, to be holden as hereticks, there is neither godly, nor truly Engliſh man, that will

allow you, or conſent to your Articles. But clean contrary to your Articles, a great number of godly perſons within this realm, for the very love that they have to God, that his Name may be glorified above al things, be daily humble Suitors to the Kings Majeſty, that he following the ſteps of his Father, wil ſtudy, and travail to weed out of this his Realm, al Popiſh Decrees, Lawes and Canons, and whatſoever elſe is contrary to Gods word: and that the ſpeakers againſt Gods word may be taken, as they be indeed, for Heretics. And is any of you ſo far from reaſon, that he thinketh the Kings Majeſty ought to hearken to you, that by force and ſtubbornneſs ſay, you wil have Romiſh Laws and Decrees kept in this realm, and to turn his ears from them, that with al humility be ſuitors for Gods word?

But now wil I come to your other Articles, wherein I wil be brief, forafmuch as in the firſt I have been long and tedious.

Your ſecond Article is this,

II. *WEE wil have the Law of our Soveraign Lord K. Henry VIII. concerning the ſix Articles, to be uſed again, as in his time they were.*

Letting pas your rude ſtile, nothing becoming Subjects, to ſay, *You wil have*, Firſt, I examine you of the cauſe of your wilful wil, wherefore you wil have theſe ſix Articles, which never were laws in no region, but this: nor in this realm alſo, until the 31ſt. year of King Henry VIII. And in ſome things ſo enforced by the evil Counſil of certain Papiſts againſt the truth, and common judgment, both of Divines and Lawyers, that if the Kings Majeſty himſelf had not come perſonally into the Parlament houſe, thoſe lawes had never paſſed. And yet within a year or little more, the ſame moſt noble Prince was faine to temper his ſaid lawes, and moderate them in divers points. So that the ſtatute of ſix Articles continued in his force little above the ſpace of one year. Is this then ſo great a matter to make
93 theſe uproars, and to ariſe againſt the whole realm? Wil

you take away the preſent laws of this Realm, which be and ever have been, the laws of al other Countreis alſo, and ſet up new Lawes, which never were, but in this Realm only, and were here in force not fully thirteen months? And how chanceth it, that you be ſo earneſt in this Article, which is directly contrary to your firſt Article, but you know not what neither of the Articles meaneth; but be perſuaded by Papiſts to aſk you wot not what? But now here is the repugnance of the two Articles: By your Firſt you wil have al General Councels and Decrees obſerved and kept; and by your Second Article you wil have the ſix Articles uſed again. Then let us compare the general Councels and Decrees with the Six Articles; and you ſhal ſee them aggree as wel together, as black and white.

Firſt, it is contained in the Canons of the Apoſtles, that a prieſt under no pretence of holines may put away his wife; and, if he do, he ſhal be excommunicate. And the ſix Articles ſay, that if any Prieſt put not away his wife, he ſhal be taken for a Felon. If he keep her not ſtil, he muſt be excommunicate by the Canon of the Apoſtles. And if he keep her ſtil, he muſt ſuffer death by the ſix Articles. You be cunning men, if you can ſet theſe together. Alſo, the Councel of Nice, which was the chief of al the General Councels, and was celebrated more then twelve hundred years paſt, decreed clean contrary to the ſix Articles. For where the ſix Articles command al Prieſts to be ſeparate from their wives, Nicen Councel determined clean contrary, that they ſhould not be ſeparated, confeſſing ſuch copulation to be *holy* and *godly*. And the Councel of Gangrenſe, which was about the ſame time, ſo much allowed the marriage of prieſts, that they accurſed them that would abſtain from the Miniſtration of prieſts, becauſe they were married. Theſe Councels vary ſo far from the ſix Articles, that either you muſt put the General Councels out of your Book, or elſe the ſix Articles.

Likewiſe, concerning Private Maſſes, the law of ſix Articles far differeth from the Canon of the Apoſtles, and from the Councels, Nicen and Antioch, as ſhal be declared in the next Article.

Other things there be divers alſo in the ſix Articles, which

cannot ſtand with ſundry old Canons, Decrees and Councels. So that if you wil ſtand to the Canons, Decrees and Councels, you muſt of force be conſtrained utterly to put out of your book your ſecond Article, which requireth the uſage of the Six Articles. But now for ſhortnes of time I wil come to your third Article: Which is this,

The third Article.

III. *WE wil have the Maſs in Latine, as was before, and celebrated by the Prieſt, without any man or woman communicating with him.*

Foraſmuch as there is nothing with you, but *Wil*, let your wil be conferred with reaſon and Gods word; and then you ſhal ſe how far your Wil differeth from them both: Firſt as touching the Latine Maſſes, Whatſoever the
94 Prieſt ſaith in the old Maſſes, whether he pray and aſk any thing of God, or give thanks to God, or make the true Profeſſion of the Faith, or whatſoever he doth beſides, al he doth in your perſons and in your names; and you anſwer unto that which he ſaith, ſometimes *Amen*, ſometimes *Et cum ſpiritu tuo*; and ſometimes other things, as the matter ſerveth. For al the whole that is done ſhould be the act of the people, and pertain to the people, as wel as to the prieſt. And ſtandeth it with reaſon, that the Prieſt ſhould ſpeak for you, and in your name, and you anſwer him again in your own perſons; and yet you underſtand never a word, neither what he ſaith, nor what you ſay your ſelves? The Prieſt prayeth to God for you, and you anſwer *Amen* you wot not whereto. Is there any reaſon herein? Wil you not underſtand what the Prieſt prayeth for you? What thanks he giveth for you, What he aſketh for you? Wil you neither underſtand what he ſaith, nor let your hearts underſtand what your own tongues anſwer? Then muſt you needs confes your ſelves to be ſuch people as Chriſt ſpake of, When he ſaid, *Theſe people honor me with their lips, but their hearts be far from me.* Had you rather be like Pyes or Parrots, that be taught to ſpeak, and yet underſtand not

one word what they ſay, then be true chriſten men, that pray unto God in heart and in faith? The Prieſt is your Proctor and Atturney, to plead your cauſe, and to ſpeak for you al; and had you rather not know, then know what he ſaith for you? I have heard Sutors murmur at the bar, becauſe their Atturneyes have pleaded their caſes in the French tongue, which they underſtood not. Why then be you offended, that the Prieſts, which plead your cauſe before God, ſhould ſpeak ſuch language, as you may underſtand? If you were before the Kings Highnes, and ſhould chuſe one to ſpeak for you al, I am ſure you would not chuſe one, that ſhould ſpeak Greek or Hebrew, French or Italian; no, nor one, that ſhould ſpeak Latine neither. But you would be glad to provide ſuch one, as ſhould ſpeak your own language, and ſpeak ſo loud, that you might both hear him, and underſtand him: that you might allow or diſallow that that he ſaid in your Names. Why do you then refuſe to do the like unto God?

When the Prieſt deſireth any thing of God for you, or giveth thanks for you, how can you in your heart confirm his Sayings, when you know not one word what he ſaith? For the heart is not moved with words, that be not underſtand.

But if reaſon wil not perſuade you, I wil prove what Gods word will do unto you. S. Paul, in the firſt Epiſtle to the Corinthians, ſaith, that whoſoever ſhal ſpeak to the people in the Church to their edification, muſt ſpeak ſuch language as the people may underſtand: or elſe he willeth him to hold his peace, and ſpeak ſoftly to himſelf and to God. For he which ſpeaketh in a ſtrange language, which the people underſtand not, doth not edify them, as S. Paul ſaith. And he giveth an example of the trumpet in the field, which when it giveth ſuch a ſound, that the Soldier underſtandeth, it availeth much. For every Soldier therby knoweth what to do. But if ſuch a blaſt be blowen, as no man underſtandeth, then the blaſt is utterly in vain. For no man knoweth therby, whether the horſemen ſhal make them ready, or leap upon horſeback, or go to their ſtandard. Or whether the footmen ſhall make them ready, or ſet themſelves in array, or ſet upon the enemy, or retyre to the 95

ſtandard. Even ſo ſhould the Prieſts be Gods trump in his Church. So that if he blow ſuch a certain blaſt, that the people may underſtand, they be much edified therby. But if he give ſuch a ſound, as is to the people unknown, it is clearly in vain, ſaith S. Paul. For he ſpeakes to the air, but no man is the better or edified therby; Nor knoweth what he ſhould do by that he heareth. Furthermore in the ſame place S. Paul ſaith, That if a man giveth thanks to God in a language to the people unknown, how can they ſay *Amen* to that they underſtand not? He doth wel in giving thanks to God; but that nothing availeth or edifieth the people, that know not what he ſaith. And S. Paul in one brief ſentence concludeth his whole Diſputation of that matter: Saying, *I had rather have five words ſpoken in the Church to the inſtruction and edifying of the people, then ten thouſand in a language unknown, that edifieth not.* And for this purpoſe alledgeth the Prophet Eſay. Who ſaith, that *God wil ſpeak to his people in other tongues, and in other languages.* Meaning therby that he would ſpeak to every country in their own language. So have the Greeks the Maſs in the Greek tongue, the Syrians in the Syry tongue, the Armenians in their tongue, and the Indians in their own tongue. And be you ſo much addict to the Romiſh tongue, which is the Latine tongue, that you wil have your Mas in none other language, but the Romiſh language? Chriſt himſelf uſed among the Jews the Jews language: and willed his Apoſtles to do the like in every country, wherſoever they came. And be you ſuch enemies to your own country, that you wil not ſuffer us to laud God, to thank him, and to uſe his Sacraments in our own tongue: but wil inforce us contrary, as wel to al reaſon, as to the word of God?

So many as be godly, or have reaſon, wil be ſatisfied with this. But the mere Papiſts wil be ſatisfied with nothing. Wherfore I wil no longer tary to ſatisfy them, that never wil be ſatisfied, but wil procede to the ſecond part of this Article, wherin you ſay, that you wil have neither men nor women communicate with the Prieſt. Alas! good ſimple ſouls, how be you blinded with the Papiſts? How contrary be your Articles one to another? You ſay

in your firſt Article, that you wil have al General Councels and Decrees obſerved, and now you go from them your ſelves. You ſay, you wil have no body to communicate with the Prieſt. Hear then what divers Canons, Decrees and general Councels ſay clean againſt you. There is one Decree which ſaith thus, *When the Conſecration is done, let al the people receive the Communion, except they wil be put out of the Church.* And in the Canons of the Apoſtles, in the eighth Chapter, is contained, *That whenſoever there is any Mas, or Communion, if any Bp, Prieſt, Deacon, or any other of the Clergy, being there preſent, do not communicate, (except he can ſhew ſome reaſonable cauſe to the contrary) he ſhal be put out of the Communion, as one that giveth occaſion to the people to think evil of the Miniſters.* And in the ninth Chapter of the ſame Canons of the Apoſtles, and in the General Council held at Antioch, is thus written, *That al chriſten people, that come into the Church, and hear the holy Scriptures read, and after wil not tarry to pray, and to receive the holy Communion, with the reſt of the people: but for ſome miſordering of themſelves, wil abſtain therfrom, let them be put out of the Church, until by humble knowledging of their fault, and by the fruits of Penance, and* 96 *prayers, they obtain pardon and forgivenes.* And the Councel Nicene alſo ſheweth the order, how men ſhould ſit in receiving the Communion, and who ſhould receive firſt. Al theſe Decrees and general Councels utterly condemn your third Article, wherein you wil, That the Prieſt ſhall receive the Communion alone without any man or woman communicating with him. And the whole Church of Chriſt alſo, both Greeks and Latines, many hundred years after Chriſt, and the Apoſtles, do al condemn this your Article: Which ever received the Communion in flocks and numbers together, and not the Prieſt alone.

And beſides this, the very words of the Mas, as it is called, ſhew plainly, that it is ordained not only for the Prieſt, but for others alſo to communicate with the Prieſt. For in the very Canon, which they ſo much extol, and which is ſo holy, that no man may know what it is (and therfore is read ſo ſoftly, that no man can hear it) in that ſame Canon, I ſay, is a prayer concerning this; that *not only the*

Prieſt, but alſo as many beſide, as communicate with him, may be fulfilled with grace and heavenly benediction. How aggreeth this prayer with your Article, wherein you ſay, that neither man nor woman ſhal communicate with the prieſt? In another place alſo of the ſaid Canon, the prieſt prayeth for himſelf, and *for al that receive the communion with him, that it may be a preparation for them unto everlaſting life.* Which prayer were but a very fond prayer, and a very mocking with God, if no body ſhould communicate with the prieſt. And the Communion concludes with two prayers in the name of the prieſt, and them that communicate with him, wherin they pray thus: "O "Lord, that thing which we have taken in our mouth, let "us take it alſo with pure minds, that this Communion "may purge us from our ſins, and make us partakers of "heavenly remedy. And beſides al this, there be an infinite ſort of *poſtcommons* in the Mas-books. Which al do evidently ſhew, that in the Maſſes, the people did communicate with the prieſt.

And altho I would exhort every good chriſten man often to receive the holy Communion: yet I do not recite al theſe things to the intent, that I would in this corrupt world, (when men live ſo ungodly as they do) that the old Canons ſhould be reſtored again, which command every man preſent to receive the Communion with the prieſt. Which Canons, if they were now uſed, I fear that many would receive it unworthily. But I ſpeak them to condemn your Articles, which would have no body, neither man nor woman, to be communicated with the prieſt. Which your Article condemneth the old Decrees, Canons and General Councels, condemneth al the old primitive church, al the old, antient, holy Doctors, and Martyrs, and al the formes and maner of Maſſes, that ever were made, both new and old. Therfore eat again this Article, if you wil not be condemned of the whole world, and of your ſelves alſo by your firſt Article: Wherin you wil al Decrees, and general Councels to be obſerved. But foraſmuch as I have been ſo tedious in this Article, I wil endeavour my ſelf to be ſhorter in the next.

Your fourth Article is this, 97

WE wil have the Sacrament hang over the high Altar, and there to be worſhipped, as it was wont to be; and they which wil not therto conſent, we wil have them dy like Heretics againſt the holy Catholic faith. IV.

What ſay you, O ignorant people in things pertaining to God? Is this the holy Catholic faith, that the Sacrament ſhould be hanged over the Altar and worſhipped? And be they Heretics, that wil not conſent therto? I pray you, who made this Faith? Any other, but the Biſhops of Rome? And that after more then a thouſand years after the Faith of Chriſt was ful and perfect. Innocent III. about 1215 years after Chriſt, did ordain, that the Sacrament and Chriſm ſhould be kept under lock and key. But yet no motion he made of hanging the Sacrament over the high Altar, nor of the worſhiping of it. After him came Honorius III. and he added further, commanding that the Sacrament ſhould be devoutly kept in a clean place, and ſealed, and that the prieſt ſhould often teach the people reverendly to bow down to the hoſt, when it is lifted up in the Maſs time, and when the prieſts ſhould cary it to the ſick folkes. And altho this Honorius added the worſhipping of the Sacrament, yet he made no mention of the hanging therof over the high Altar, as your Article proporteth. Nor how long after, or by what means, that came firſt up into this realm, I think no man can tel. And in Italy it is not yet uſed until this day. And in the beginning of the Church it was not only not uſed to be hanged up, but alſo it was utterly forbid to be kept.

And wil you have al them that wil not conſent to your Article, to dy like heretics, that hold againſt the Catholic faith? Were the Apoſtles and Evangeliſts heretics? Were the Martyrs and Confeſſors heretics? Were al the old Doctors of the Church heretics? Were al chriſten people heretics, until within three or four hundred years laſt paſt, that the Biſhops of Rome taught them what they ſhould do and believe? All they before rehearſed neither hanged the Sacrament over the Altar, nor worſhiped it, nor not one of

them al ſpake any one word, either of the hanging up, or worſhiping of the Sacrament. Mary, they ſpeak very much of the worſhiping of Chriſt himſelf, ſetting in heaven at the right hand of his Father. And no man doth duely receive the Sacrament, except he ſo, after that maner, do worſhip Chriſt, whom he ſpiritually receiveth, ſpiritually feedeth and nouriſheth upon, and by whom ſpiritually he liveth, and continueth that life that is towards God. And this the Sacrament teacheth us.

Now to knit up this Article ſhortly. Here is the iſſue of this matter: that you muſt either condemn of hereſy the Apoſtles, Martyrs, Confeſſors, Doctors, and al the holy Church of Chriſt, until the time of Innocentius and Honorius, becauſe they hanged not the Sacrament over the Altar to be worſhiped; or elſe you muſt be condemned your ſelves by your own Article, to dy like heretics againſt the holy Catholic faith. Now to your fifth Article.

98 Your fifth Article is this,

V. *WE wil have the Sacrament of the Altar but at Eaſter delivered to the Lay-people; and then but in one kind.*

Methinks you be like a man, that were brought up in a dark dungeon, that never ſaw light, nor knew nothing that is abroad in the world. And if a friend of his pitying his ignorance and ſtate, would bring him out of his dungeon, that he might ſe the light and come to knowledg, he being from his youth uſed to darknes, could not abide the light, but would wilfully ſhut his eyes, and be offended both with the light, and with his friend alſo. A moſt godly Prince of famous memory K. Henry VIII. our late Soveraign Lord, pitying to ſe his Subjects many years ſo brought up in darknes, and ignorance of God, by the erroneous doctrines and ſuperſtitions of the Bp. of Rome, with the counſil of al his Nobles and learned men, ſtudied by al means, and that to his no little danger and charges, to bring you out of your ſaid ignorance and darknes unto the true light, and knowledg of Gods word. And our moſt dread Soveraign

Lord, that now is, ſucceding his father, as wel in this godly intent, as in his realmes and dominions, hath with no leſs care and diligence, ſtudied to perform his fathers godly intent and purpoſe. And you like men, that wilfully ſhut their own eyes, refuſe to receive the light, ſaying you wil remain in your darknes. Or rather you be like men, that be ſo far wandred out of the right way, that they can never come to it again without good and expert guides: and yet when the guides would tel you the truth, they would not be ordered by them, but would ſay unto them, Wee wil have, and follow our own wayes.

And that you may underſtand how far you be wandred from the right way in this one Article, wherin you wil have the Sacrament of the Altar delivered to the Lay-people but once in the year, and then but under one kind, be you aſſured, that there was never ſuch law, nor ſuch requeſt made among chriſten people, until this day. What injury do you to many godly perſons, which would devoutly receive it many times, and you command the prieſt to deliver it them but at Eaſter. Al learned men and godly have exhorted chriſten people, (altho they have not commanded them) often to receive the Communion. And in the Apoſtles time, the people at Jeruſalem received it every day, as it appeares by the manifeſt word of the Scripture. And after, they received it in ſome places every day: In ſome places four times in the week: in ſome three times: ſome twice: commonly every where at the leaſt once in the week. In the beginning, when men were moſt godly and fervent in the holy Spirit, then they received the Communion daily. But when the Spirit of God began to be more cold in mens hearts, and they waxed more worldly than godly, then their deſire was not ſo hot to receive the Communion, as it was before. And ever from time to time, as the world waxed more wicked, the more the people withdrew themſelves from the holy Communion. For it was ſo holy a thing; and the threatnings of God be ſo ſore againſt them, that come therto unworthily, that an ungodly man abhorreth it, and not without cauſe dare in no wiſe approch therunto. 'But to them that live godly, it is the greateſt comfort, that in this world can be imagined. And the 99

more godly a man is, the more ſweetnes and ſpiritual pleſure and deſire he ſhal have, often to receive it. And wil you be ſo ungodly, to command the Prieſt, that he ſhal not deliver it to him, but at Eaſter: and then but only in one kind? When Chriſt ordained both the kinds, as wel for the Lay-men, as for the Prieſts: and that to be eaten and drunken at al times.

What enemies be you to al Lay-men, and to your ſelves alſo, to refuſe to drink of Chriſts cup, which he commanded al men to drink upon, ſaying, *Take and divide this among you;* and, *Drink ye al of it?*

But need any more be brought for the reproving of this Article, then your own firſt Article, where you wil have kept al Decrees and Councels. Now in the Decrees De Conſecrat. Di. 2. there is one Decree that commandeth al men to receive the Communion at the leaſt thrice in the year, at Eaſter, Whitſuntide, and Chriſtmas. Another commandeth every man to receive the ſame upon Shere-thurſday. The Councel Agathenſe ſaith, that al Lay-men which receive not the Communion at Chriſtmas, Eaſter, Whitſuntide, ſhal not be taken for Catholics. And the Decree of Gelaſius, that the receiving under one kind is great Sacrilege. Then by your firſt Article you do not only condemn your fift Article, but alſo you ſhew your ſelves not to be Catholics, except you receive the Communion at the leaſt three times in the year: and that under both kinds. Which is clean repugnant to this Article. And yet I pray God, you receive it worthily once in your life; which you ſhal never do, except you wonderfully repent this your miſbehaviour: and al your life time ſtudy to amend and redreſs that you have now offended. Now to your fixt Article.

Your Sixt Article is this.

VI. *WEE wil that our Curates ſhal miniſter the Sacrament of Baptiſm at al times, as wel in the week day, as on the holy day.*

Who letteth your Miniſters to baptize your child every day, if any caſe of neceſſity ſo do require? But commonly

it is more convenient, that Baptiſm ſhould not be miniſtred, but upon the holy day, when the moſt number of people be together. As wel for that the whole church there preſent may rejoice together of the receiving of new members of Chriſt into the ſame church, as alſo, that al men, being preſent, may remember, and the better know what they promiſed themſelves by their Godfathers and Godmothers in their own baptiſm; and be the more earneſtly ſtirred in their hearts to perform the ſame: And alſo, may altogether pray for them, that be baptized, that they may have grace to perform their Profeſſion. S. Greg. Nazienz. as great a Clerk as ever was in Chriſts church, and Maſter to S. Hierom, counſelled, that children ſhould not be chriſtened, until they came to three years of age, or thereabouts, except they were in danger of life. And it was thought ſufficient to our forefathers to be done two times in the year, at Eaſter and Whitſuntide, as it appeareth by divers of their Councels and Decrees [a]. Which forbid Baptiſm to be 100
miniſtred at any other time than Eaſter and Whitſuntide, except in caſe of neceſſity. And there remained lately divers ſignes and tokens thereof. For every Eaſter and Whitſun even, until this time, the Fonts were hallowed in every church, and many Collects and other prayers were read for them that were baptized. But alas! in vain, and as it were a mocking with God. For at thoſe times, except it were by chance, none were baptized, but al were baptized before. For as Vigils, otherwiſe called Watchings, remain in the Calendars upon certain Saints Evens, becauſe in old times the people watched al thoſe nights; and Vigilantius, becauſe he ſpeaketh againſt theſe Watchings, was condemned of hereſy; but now theſe many years thoſe Vigils remained in vain in the books, for no man did watch; Even ſo until this day, the order and form of chriſtening was read and kept every year at Eaſter and Whitſuntide, but none was then chriſtened. Wherin it appeareth how fat we be ſwerved from our forefathers.

And, to conclude this Article ſhortly, If you wil needs

[a] *De Conſecr.* di. 4. *Non ratione, Domino proprie. Siquis. De Catechumenis, Siqui, Venerabilis, Baptizand.*

have Baptiſm miniſtred no more at one time than another, then muſt you needs renounce your firſt Article; Which willeth the Councels and Decrees of the forefathers to be obſerved and kept. And this briefly ſufficeth for the firſt Article.

Your Seventh Article is this.

VII. *WEE wil have holy bread and holy water every Sunday, Palmes and aſhes at the time accuſtomed; Images to be ſet up again in every Church; and al other antient, old Ceremonies uſed heretofore by our Mother holy Church.*

Oh! Superſtition and Idolatry, how they prevaile among you? The very true, heavenly bread of life, the food of everlaſting life, offered unto you in the Sacrament of the holy Communion, you refuſe to eat, but only at Eaſter. And the Cup of the moſt holy bloud, wherewith you were redeemed and waſhed from your ſins, you refuſe utterly to drink of at any time. And yet in the ſted of theſe you wil eat often of the unſavoury and poiſoned bread of the Biſhop of Rome, and drink of his ſtinking puddles, which he nameth Holy bread and Holy water. Conſider, oh! ignorant people, the authors and intents of the makers of them both. The water of Baptiſm, and the holy bread and wine of the holy Communion, none other perſon did ordain, but Chriſt himſelf. The other that is called Holy bread, Holy water, Holy aſhes, Holy Palmes, and al other like ceremonies, ordained the Bps. of Rome; Adverſaries to Chriſt, and therefore rightly called Antichriſt. And Chriſt ordained his Bread and his Wine and his Water to our great comfort, to inſtruct us and teach us what things we have only by him. But Antichriſt on the other ſide hath ſet up his Superſtitions, under the name of Holines, to none other intent, but as the Devil ſeeketh al means to draw us from Chriſt, ſo doth Antichriſt avance his holy Superſtitions,
101 to the intent that we ſhould take him in the ſted of Chriſt, and believe that we have by him ſuch things, as we have only by Chriſt. That is to ſay, Spiritual food, Remiſſion of our ſins and Salvation.

Firſt, Our Savior Chriſt ordained the Water of Baptiſm to ſignify unto us, that as the Water waſheth our bodies outwardly, ſo be we ſpiritually within waſhed by Chriſt from al our ſins. And as the Water is called Water of Regeneration, or New birth, ſo it declareth unto us, that through Chriſt we be born anew, and begin a New life towards God: and that Chriſt is the beginning of this New life. And as the body that is new born, altho it have life within it, yet can it not continue in the ſpiritual life towards God, except we be continually nouriſhed with ſpiritual food. And that ſpiritual food is Chriſt alſo. For as he is the firſt beginning of our ſpiritual life, ſo is he the Continuance and ending therof. And for this cauſe did Chriſt ordain in the holy Communion, to be eaten bread, and drunken wine, that we ſhould ſurely believe, that as our bodies be fed with bread and wine in theſe holy myſteries, ſo be we out of doubt, that our ſouls be fed ſpiritually with the lively food of Chriſts body and blood; wherby we have remiſſion of our ſins and ſalvation. But the Bp. of Rome invented new deviſes of his own making, and by them promiſed remiſſion of ſins and ſalvation, that he might be ſet up and honored for a Savior equal to Chriſt. And ſo to be eſteemed above al creatures, and to ſet in the Temple of God, that is in the Church of Chriſt, as he were God.

And to bring this to pas he hath horribly abuſed holy Scriptures, altering them to his purpoſe in the ſted of Chriſts moſt holy bloud, putting in his holy Water. As it appeareth evidently in this Sentence of S. Paul written in the ninth Chap. of the Hebrewes: *If the bloud of Oxen and Goats*, ſaith S. Paul, *and the aſhes of a yong Cow purified the unclean, as touching the purifying of the fleſh, how much more the bloud of Chriſt (which through the eternal Spirit offered himſelf without ſpot unto God) ſhal purge your conſciences from dead works, for to ſerve the Living God. And for this cauſe he is the Mediator of the New covenant.* Conſider wel this ſentence of Paul, and you ſhal find two purifyings, one of the body, and another of the Soul, or Conſcience. You ſhal find alſo two Mediators: One was the Prieſt of Moſes law, and the other is Chriſt. The Prieſts of the old Law, with the bloud of Oxen and Goats, and other

their Sacrifices, purged only the bodies of them that were defiled, but the Soul, or Conſcience, they could not help. But our Savior Chriſt by his own bloud purged both body and ſoul. And for that cauſe he, and none other, is the Mediator of the New Covenant. But the Bp. of Rome, to make himſelf alſo a Mediator with Chriſt, hath taken upon him to purify the ſoul and conſcience with holy water, holy ſalt, and other his holy creatures of his own deviſing, to the intolerable injury of Chriſts blood, which only hath the effect. And to bring this to paſs, hee hath moſt ſhamefully changed the words of the Scripture, and wreſted them to his purpoſe: Some words putting out, and only in the ſted of Chriſts bloud, putting in his own holy water and ſalt. For wheras S. Paul, *if the blood of Oxen and Goats, and the aſhes of a Cow purified the unclean, as touching the purifying of the fleſh:* here the Bp. of Rome
102 leaveth out theſe words, *As touching the purifying of the fleſh.* And where S. Paul, extolling the effect of Chriſts bloud in compariſon of the bloud of Oxen and Goats, ſaith, *How much more the bloud of Chriſt, which through the eternal ſpirit offered himſelf, being without ſpot, unto God, ſhal purge your conſciences:* Here the Bp. of Rome, extolling his water and ſalt puts out Chriſts bloud, and in the place thereof puts his holy water and ſalt; ſaying, *How much more water, which is ſprinkled with ſalt, and hallowed with godly prayers, ſhal ſanctify and purify the people.* Oh! intolerable blaſphemy againſt the moſt precious bloud of Chriſt! Oh! ſhameles audacity and boldnes, ſo to corrupt and pervert Gods holy word! If he by his holy water preſume to purify our ſouls, as Chriſt did by his bloud, what is that elſe, but to make himſelf equal, and another Mediator with Chriſt? And what is it, to Tread under foot the Son of God, and to make the bloud of the N. Teſtament (wherby he was Sanctified) like other common things, and to diſhonor the ſpirit of grace, if this be not? And yet not contented with this blaſpheming the bloud of Chriſt, he preferreth his holy creatures far above the bloud of Chriſt, promiſing by them many benefits, which by the bloud of Chriſt be not promiſed. For in the ſame place he promiſeth by his holy ceremonies to take away from us dearth

and ſcarcity of al worldly things, and to multiply and encreaſe us with the ſame. Alſo to defend us from the aſſaults of the Devil, and al his deceits, and to give us health both of body and ſoul. But al men ſe him ſo ſhamefully to ly in theſe worldly things, that no man, that wiſe is, wil truſt him in the reſt. Nor no man, that is godly, wil deſire ſuch things to remain ſtil, which ſo much have deceived ſimple people, and diſhonored God, and been contumelious to the bloud of Chriſt.

But now to your Images, which, you ſay, you wil have ſet up again in every Church. What moved you to require this Article, but only Ignorance? For if you had known the Laws of God, and the uſe of godly religion, as wel before the Incarnation of Chriſt, as four or five hundred years next after, and by whom Images were at firſt brought into Chriſts church, and how much Idolatry was every where committed by the means of the ſame, it could not have been, that ever you would have deſired this Article, except you had more affection to Idolatry, then to true religion. For Almighty God, among the ten Commandments rehearſed this for the Second, as one of the chief, *Thou ſhalt not make to thy ſelf any graven image, nor the likenes of any thing, that is in heaven above, or in the earth beneath, nor in the water under the earth. Thou ſhalt not bow to them, nor worſhip them.* This Commandment was diligently kept in the old Teſtament, ſo long as the people pleaſed God. For in their Tabernacle was not one image, leſs nor more, that the people might ſe. Although upon the Propitiatory were two Cherubins of gold by the Commandment of God. And that was in ſuch a place, as the people never came near, nor ſaw. But when the people forgetting this Commandment, began to make images, and to ſet them up in the place of Adoration, by and by they provoked Gods indignation againſt them, and were grievouſly puniſhed therfore.

The Church of Chriſt likewiſe in the N. Teſtament, for the ſpace of four or five hundred years after Chriſt's Aſcenſion, utterly refuſed to have Images in the Church, a place of Adoration. As it may plainly appear by al the old, 103
antient Authors, that lived and wrot in that time. In ſo

much, that above four hundred years after Chriſt, when ſome Superſtitious, and ignorant people, in ſome places, began to bring painted images, not into the Church, but to the Church doores, the great Clerk Epiphanius, Bp. of Cyprus, finding ſuch a painted Image of Chriſt, or ſome other Saint, hanging at the Church door, in a Town called Anablatha, he cutt it in pieces, ſaying, that *it was againſt the authority of ſcripture, that in the Church of Chriſt ſhould hang the Image of a man.* And the ſame Epiphanius wrot unto the Bp. of Jeruſalem, that he ſhould command the Prieſts, that in no wiſe they ſhould ſuffer ſuch Images to be hanged in the church of Chriſt, which were contrary to our religion.

But peradventure you wil mervail, and aſk me the queſtion, how it was brought to pas, that of late years al Churches were ſo ful of Images, and ſo much offering, and pilgrimages done unto them, if it were againſt the Commandment of God, againſt the uſage of al godly people in the O. Teſtament, and alſo againſt the cuſtom of Chriſts church in the N. Teſtament, ſo long as it was pure and holy, and kept from Idolatry? Who was able to bring this to effect, contrary both to Gods expres Commandment, and the cuſtom of al godly people from the beginning of the world, until four or five hundred years after Chriſt? No man ſurely could have wrought this thing ſo much contrary to God, but Antichriſt himſelf, that is to ſay, the Bp. of Rome. To whom God hath given great power to work wonders, to bring into error thoſe that wil not believe the truth. But by what means did he compas this matter? By ſuch means as were moſt meet for himſelf, and as he hath commonly practiſed in al other matters: that is to ſay, by Sedition and Murder, by Confederacies and Perſecutions, by raiſing the Sons againſt their Fathers, the childre againſt their mother, and the Subjects againſt their Rulers; by depoſing of Emperors and Princes, and murdering of learned men, Saints and Martyrs. For thus he wrought againſt the Emperor of the Eaſt parties from Gregory II. his time, until Gregory III. who at length, after this condition had endured above five hundred years, in a Counsel hold at Lions, by feigned promiſes, perſuaded the

Emperor of the Eaſt to condeſcend to his purpoſe, as wel to receive Images into the churches, as to other his requeſts. But nevertheles the Bp. of Rome failed of his purpoſe. For yet to this day the Chriſten men in the Eaſt do not allow images to ſtand in their churches; neither the Greeks; nor the Armenians, nor the Indians, nor none other chriſten men. And that more is, Search al the world through out, of what religion ſoever they be, whether they be Jews, Turks, Saracens, Tartaries, or Chriſten people; and you ſhal not find an image in none of their churches, but that was brought in by the Bp. of Rome, and where the Bp. of Rome is, or with in theſe forty years was, taken for the head of the Church, and Chriſt's Vicar in earth.

And at the beginning the Bps. of Rome, to cloak their Idolatry, pretended to have Images ſet up, only for a remembrance to Lay men, and to be, as it were, Lay mens books. But after, they defined plainly, that theſe ſhould be worſhipped. And ſo it encreaſed at length, that Images were kneeled unto, offered unto, prayed unto, ſought unto; Incenſed, and Pilgrimages done unto them, and al maner 104
of ſuperſtition and idolatry that could be deviſed. Almighty God knoweth our corrupt nature better, then we do our ſelves. He knoweth wel the inclinations of Man, how much he is given to worſhip creatures, and the work of his own hands: and eſpecially fond Women, which commonly follow ſuperſtition rather then true religion. And therfore he utterly forbad the people the uſe of graven images; eſpecially in places dedicated to the honor of God, knowing aſſuredly, that of the having would follow the worſhipping them.

Now, thanks be to God, in this Realm, we be clearly delivered from that kind of idolatry (which moſt highly offended God,) and we do according to the Councel Elebertyne, which ordained, that no Images ſhould be in Churches. And this is ſo antient, that it was about the ſame year, that Nicene Councel was. What ſhould then move you to aſk again your Images in the Church, being not only againſt Gods commandments, and the uſe of Gods Church evermore, ſince the beginning of the world, when

it was pure from idolatry; but alſo being chargeable to the realm, and great occaſion of hainous idolatry; But that ſome Papiſtical and covetous prieſts have perſuaded you hereto? Which care neither for Gods honor, nor your damnation: ſo that they may have any commodity or profit therby.

I have been very long in this Article, and yet the matter is ſo large, that it requireth much more to be ſpoken therin, which for ſhortnes of time I am conſtrained to leave, until a more occaſion: and ſo come to your eighth Article.

Your Eighth Article is this.

VIII. *WE wil not receive the new Service, becauſe it is but like a Chriſtmas game: but we wil have our old Service of Mattins, Maſs, Even-ſong, and Proceſſion in Latine, as it was before. And ſo we the Corniſh men, wherof certain of us underſtand no Engliſh, utterly refuſe this new Engliſh.*

As concerning the having of the Service in the Latine tongue, is ſufficiently ſpoken of in the anſwer to the third Article. But I would gladly know the reaſon, why the Corniſh men refuſe utterly the *New Engliſh*, as you cal it, becauſe certain of you underſtand it not: and yet you wil have the Service in Latin, which almoſt none of you underſtand. If this be a ſufficient cauſe for Cornwal to refuſe the Engliſh Service, becauſe ſome of you underſtand none Engliſh, a much greater cauſe have they, both of Cornwal and Devonſhire, to refuſe utterly the late Service; for as much as fewer of them know the Latine tongue, then they of Cornwal the Engliſh tongue. But where you ſay, that you wil have the old Service, becauſe the new is *like a Chriſtmas game*, you declare your ſelves what ſpirit you be led withal, or rather what ſpirit leadeth them, that perſuaded you, that the Word of God is but like a Chriſtmas game. It is more like a game and a fond play to be laughed at of al men, to hear the Prieſt ſpeak aloud to the people in Latine, and the people liſten with their ears to hear; and ſome walking up and down in the Church, ſome ſaying other prayers in Latin, and none underſtandeth

other. Neither the Prieſt nor his pariſh wot what they 105
ſay. And many times the thing that the Prieſt ſaith in Latine is ſo fond of it ſelf, that it is more like a play, then a godly prayer.

But in the Engliſh Service appointed to be read, there is nothing elſe but the eternal word of God. The New and the Old Teſtament is read, that hath power to ſave your Souls: Which, as S. Paul ſaith, *is the power of God to the Salvation of all that believe:* The clear light to our eyes, without the which we cannot ſee; and a Lanthorn unto our feet, without which we ſhould tumble in darknes. It is in it ſelf the Wiſdome of God, and yet to the Jews it is a ſtumbling block, and to the Gentiles it is but fooliſhnes. *But to ſuch as be called of God, whether they be Jewes or Gentiles, it is the Power of God and the Wiſdom of God.* Then unto you if it be but fooliſhneſs and a *Chriſtmas Game*, you may diſcern your ſelves what miſerable ſtate you be in, and how far you be from God. For S. Paul ſaith plainly, that the Word of God is fooliſhnes only to them that periſh: but to them that ſhal be ſaved it is Gods might and power. To ſome it is a lively ſavor unto life; and to ſome it is a deadly ſavor unto death. If it be to you but a Chriſtmas game, it is then a Savor of death unto death. And ſurely perſuade your ſelves, that you be not led by the ſpirit of God, ſo long as the word of God Savoureth no better unto you, but ſeemeth unto you a Chriſtmas paſtime, and fooliſhnes. And therfore the old Service pleaſeth you better. Which in many things is ſo fooliſh and ſo ungodly, that it ſeems rather to be old wives tales and lies, then to ſound to any godlines. The Devil is a lyar, and the Author of lyes: and they may think themſelves governed rather of his ſpirit, then of God, when lyes delight more, then Gods moſt true word.

But this I judge rather of your Leaders then of your ſelves; who by ignorance be carried away by others, you wot not whether. For when the Service was in the Latine tongue, which you underſtood not, they might read to you truth or fables, godly or ungodly things, as they pleaſed: But you could not judge that you underſtood not. And what was the cauſe why S. Paul would have ſuch languages

ſpoken in the Church as that people might underſtand? That they might learn and be edified therby, and judge of that which ſhould be ſpoken, whether it were according to Gods word, or not.

But foraſmuch as you underſtand not the old Latine Service, I ſhal rehearſe ſome things in Engliſh, that were wont to be read in Latine, that when you underſtand them, you may judge them, whether they ſeem to be true tales, or fables: and whether they, or Gods word ſeem to be more like playes and Chriſtmas games. "The Devil entred into "a certain perſon; in whoſe mouth S. Martin put his "finger. And becauſe the Devil could not get out at his "mouth, the man blew him, or cacked him out behind. This was one of the tales, that was wont to be read in the Latine ſervice, that you wil needs have again. As tho the Devil had a body, and that ſo craſs, that he could not pas out by the ſmal pores of the fleſh, but muſt needs have a wide hole to go out at. Is this a grave and godly matter to be read in the Church, or rather a fooliſh Chriſtmas tale, or an old wives fable, worthy to be laughed at and ſcorned of every man, that hath either wit or godly judgment? Yet more fooliſh, erroneous and ſuperſtitious things be read
106 in the feaſts of S. Blaſe, S. Valentine, S. Margaret, S. Peter, of the Viſitation of our Lady, and the Conception, of the Transfiguration of Chriſt, and in the feaſt of Corpus Chriſti; and a great number mo. Wherof ſome be moſt vain fables, ſome very ſuperſtitious, ſome directly againſt Gods word, and the Lawes of this realm: and altogether be ful of error and ſuperſtition. But as Chriſt commonly excuſed the ſimple people, becauſe of their ignorance, and juſtly condemned the Scribes and Phariſees, which, by their crafty perſuaſions, led the people out of the right way: So I think not you ſo much to be blamed, as thoſe Phariſees and Papiſtical Prieſts, which, abuſing your ſimplicity, cauſed you to aſk you wiſt not what, deſiring rather to drink of the dregs of corrupt error, which you know not, then of the pure and ſweet wine of Gods word, which you may and ought to underſtand. But now have I ſufficiently ſpoke of your eighth Article: I wil go forward unto the ninth.

Your ninth Article is this,

WE wil have every preacher in his Sermon, and every Prieſt at the Maſs, pray eſpecially by name for the ſouls in Purgatory, as our forefathers did. IX.

To reaſon with you by learning, which be unlearned, it were but folly; Therfore I wil convince your Article with very reaſon. Firſt, Tell me I pray, if you can, whether there be a Purgatory, or no: and Where or What it is. And if you cannot tel, then I may tel you, that you aſk you wot not what. The Scripture maketh mention of two places, where the Dead be received after this life. *Viz.* of Heaven, and of Hel: but of Purgatory is not one word ſpoken. Purgatory was wont to be called a Fire, as hot as Hel, but not ſo long during. But now the Defenders of Purgatory within this Realm, be aſhamed ſo to ſay: Nevertheles they ſay, it is a third place. Where or What it is, they confes themſelves they can no tel. And of Gods word they have nothing to ſhew neither, Where it is, nor What it is, nor That it is. But al is fained of their own brains without authority of Scripture.

I would aſk of them then, Wherfore it is, and to what uſe it ſerveth. For if it be to none uſe, then it is a thing fruſtrate and in vain. Mary, ſay they, it is a place of puniſhment, wherby they be purged from their ſins, that depart out of this life, not fully purged before. I cannot tel, whether this ſaying be more fooliſh, or more contumelious to Chriſt. For what can be more fooliſh, then to ſay, that paines can waſh ſins out of the Soul. I do not deny but that corrections and puniſhments in this life, is a calling of men to repentance and amendment; and ſo to be purged by the bloud of Chriſt. But correction without repentance can nothing avail: and they that be dead be paſt the time of repentance; and ſo no correction or torments in Purgatory can avail them. And what a contumely and injury is this to Chriſt, to affirm that al have not ful and perfect purgation by his bloud, that dy in his faith? Is not al our 107
truſt in the bloud of Chriſt, that we be cleanſed, purged and waſhed therby? And wil you have us now to forſake our

faith in Chriſt, and bring us to the Popes Purgatory, to be waſhed therin: Thinking that Chriſts bloud is an imperfect Lee or Sope, that waſheth not clean? If he ſhal dy without mercy, that treads Chriſts bloud under his feet, what is treading of his bloud under our feet, if this be not? But if according to the Catholic faith, which the holy Scripture teacheth, and the Prophets, Apoſtles and Martyrs confirmed with their bloud, al the faithful, that dy in the Lord, be pardoned of al their offences by Chriſt, and their ſins be clearly ſpunged and waſhed away by his bloud, ſhal they after, be caſt into another ſtrong and grievous priſon of Purgatory, there to be puniſhed again for that which was pardoned before? God hath promiſed by his word, that the Souls of the Jews be in Gods hand, and no pain ſhal touch them: And again he ſaith, *Bleſſed be they that dy in the Lord. For the ſpirit of God ſaith, that from henceforth they ſhal reſt from their pains.* And Chriſt himſelf ſaith, *He that believeth in him, that ſent me, hath everlaſting life, and ſhal not come to judgment, but ſhal pas from death unto life.* And is God no truer of his promiſes, but to puniſh that, which he promiſeth to pardon? Conſider the matter by your own caſes. If the Kings Majeſty ſhould pardon your offences; and after, would caſt you into priſon, would you think that he had wel obſerved his promis? For what is, to pardon your offences, but to pardon the puniſhment for the ſame? If the King would pardon you, would you take that for a pardon? Would you not alledg your Pardon, and ſay, that you ought not to be puniſhed? Who can then, that hath but a crum of reaſon in his head, imagin of God, that he wil, after our death, puniſh thoſe things that he pardoned in our life time?

Truth it is, that Scripture maketh mention of Paradiſe and Abrahams boſome after this life; but thoſe be places of joy and conſolation, not of pain and torments. But yet I know what ſubtil Sophiſters uſe to mutter in mens ears to deceive them withal. David, ſay they, with many other, were pardoned of their offences, and yet were they ſore puniſhed after, for the ſame, of God. And ſome of them, ſo long as they lived. Wel, be it were ſo. Yet after their lives, they were not puniſhed in Purgatory therfore. But

the end of their lives was the end of their puniſhment. And likewiſe it is of Original ſin after Baptiſm, which altho it be pardoned, yet after paines therof continue ſo long as we live. But this puniſhment in this life time is not to revenge our Original ſin, which is pardoned in Baptiſm; but to make us humble, penitent, obedient to God, fearful to offend, to know our ſelves, and ever to ſtand in fear and aw; as if a Father, that hath beaten a wilful child for his faults, ſhould hang the rod continually at the childs girdle, it ſhould be no ſmal pain and grief to the child, ever hanging by his ſide. And yet the father doth it not to beat the child for that which is paſt and forgiven; but to make him beware hereafter, that he offend not again, and to be gentle, tractable, obedient and loth to do any thing amiſs. But after this life there is no ſuch cauſe of puniſhment: Where no rod nor whip can force any man to go any faſter or further, being already at the end of his journey. Likewiſe a Maſter, that hath an unthrifty Servant, which out 108
of his Maſters ſight doth nothing but riot and diſorder himſelf, if he forgive his Servant, and for the love he beareth to him, and the deſire he hath to ſe him corrected and reformed, he wil command him never to be out of his ſight: This Command, altho indeed it be a great pain to the Servant, yet the Maſter doth it not to puniſh thoſe faults, which before he had pardoned and forgiven, but to keep him in ſtay, that he fal no mo to like diſorder. But theſe examples and caſes of puniſhment here in this life, can in no wiſe be wreſted and drawn to the life to come. And ſo in no wiſe can ſerve for Purgatory.

And furthermore, Seeing that the Scriptures ſo often and ſo diligently teach us, almoſt in every place, to relieve al them that be in neceſſity, to feed the hungry, to cloth the naked, to viſit the ſick and the priſoner, to comfort the ſorrowful; and ſo to al others that have need of our help: and the ſame in no place make mention, either of ſuch pains in Purgatory, or what comfort we may do them; it is certain that the ſame is feigned for lucre, and not grounded upon Gods word. For elſe the Scripture in ſome place would have told us plainly what caſe they ſtood in that be in Purgatory, and what relief and help we might do unto

them. But as for ſuch as Gods word ſpeaketh not one word of neither of them both, my counſil ſhal be, that you keep not the Bp. of Romes Decrees, that you may come to Purgatory, but keep Gods laws, that you may come to heaven. Or elſe I promiſe you aſſuredly, that you ſhal never eſcape Hel. Now to your next Article.

Your tenth Article is this.

X. *WE wil have the Bible, and al Books of Scripture in Engliſh, to be called in again. For we be informed, that otherwiſe the Clergy ſhal not of long time confound the Heretics.*

Alas! it grieveth me to hear your Articles: and much I rue and lament your ignorance: praying God moſt earneſtly once to lighten your eyes, that you may ſee the truth. What chriſten heart would not be grieved to ſe you ſo ignorant, (for willingly and wilfully, I truſt, you do it not) that you refuſe Chriſt, and joyne your ſelves with Antichriſt. You refuſe the holy Bible, and al holy Scriptures ſo much, that you wil have them called in again; and the Bp. of Romes Decrees you wil have advanced and obſerved. I may wel ſay to you as Chriſt ſaid to Peter, *Turne back again, for you ſavor not godly things.* As many of you as underſtand no Latine cannot know Gods word, but in Engliſh, except it be the Corniſh men, which cannot underſtand likewiſe none, but their own ſpeech. Then you muſt be content to have it in Engliſh, which you know, or elſe you muſt confes, that you refuſe utterly the knowledg therof. And wherfore did the Holy Ghoſt come down in fiery tongues, and gave them knowledge of al languages, but that al Nations might hear, ſpeak and learn Gods word in their Mother tongue? And can you
109 name me any Chriſtens in al the world, but they have, and ever had Gods word in their own tongue? and the Jews, to whom God gave his Scriptures in the Hebrew tongue, after their long captivity among the Chaldees, ſo that mo of them knew the Chaldee rather then the Hebrew tongue,

they cauſed the Scripture to be turned into the Chaldee tongue, that they might underſtand it: Which until this day is called Targum. And Ptolomy, King of Egypt, cauſed Sixty [Seventy] of the greateſt Clerks, that might be gotten, to tranſlate the Scripture out of Hebrew into Greek. And until this day the Greeks have it in the Greek tongue; the Latines in the Latine tongue, and al other Nations in their own tongue. And wil you have God further from us, then from al other countries: that he ſhal ſpeak to every man in his own language, that he underſtandeth, and was born in, and to us ſhal ſpeak a ſtrange language, that we underſtand not? And wil you, that al other Realmes ſhal laud God in their own ſpeech, and we ſhal ſay to him we know not what?

Altho you favor ſo little of godlines, that you liſt not to read his word your ſelves, you ought not to be ſo malicious and envious, to let them that be more godly, and would gladly read it to their comfort and edification. And if there be an Engliſh Heretic, how wil you have him confuted, but in Engliſh? And wherby elſe, but by Gods word? Then it followeth, that to confute Engliſh Heretics, we muſt have Gods word in Engliſh, as al other Nations have it in their own native language. S. Paul to the Epheſians teacheth al men, as wel Lay-men, as prieſts, to arme themſelves, and to fight againſt al Adverſaries with Gods word: Without the which we cannot be able to prevail, neither againſt ſubtil Heretics, puiſſant Devils, this deceitful world; nor our own ſinful fleſh. And therfore until Gods word came to light, the Bp. of Rome, under the Prince of darknes, rained quietly in the world: and his Hereſies were received and allowed for the true Catholic Faith. And it can none otherwiſe be, but that Hereſies muſt reign, where the light of Gods word driveth not away our darknes.

Your Eleventh Article is this,

XI. *WE wil have Dr. Moreman and Dr. Criſpin, which hold our opinions, to be ſafely ſent unto us; and to them we require the Kings Majeſty to give ſome certain Livings, to preach among us our Catholic faith.*

If you be of Moremans and Criſpins faith, I like you much the worſe. For *like Lettice, like lipps.* And to declare you plainly the qualities of Criſpin and Moreman, and how unmeet men they be to be your Teachers, they be perſons very ignorant in Gods word; and yet therto very wilful, crafty, and ful of diſſimulation. For if they were profoundly learned, and of ſincere judgments, as they be not, they might be godly Teachers of you. Or if they were not *toto* wilful, and ſtanding wholy in their own conceits, they might learn, and be taught of others. But they be ſo wilful, that they wil not learn, and ſo ignorant, that they cannot teach, and ſo ful of craft and hypocriſy, that they be able to deceive you al, and to lead you into error after themſelves. So that if you aſk them, you aſk your own poyſon. Now if a man were in ſuch a ſicknes, that he longed for poyſon (as many diſeaſes deſire things moſt noyful unto them) yet it were not the part of a good Phyſician to give it unto them. No more is it the office of a moſt godly Prince, to give you ſuch Teachers, altho you long never ſo ſore for them, as he knoweth would corrupt you; feeding you rather with ſower and unwholſome leaven of Romiſh Phariſaical doctrin, then with the ſweet, pure and wholſome bread of Gods heavenly word. Where you would have Gods word in Engliſh deſtroyed, and Criſpin and Moreman delivered unto you, you do even as the people of the Jews did; who cryed out, that Chriſt might be crucified, and that Barabbas, the ſtrong thief, might be delivered unto them.

Your Twelfth Article is this,

WE think it very meet, becauſe the L. Cardinal Pole is of the Kings bloud, that he ſhould not only have his pardon, but alſo be ſent for to Rome, and promoted to be of the Kings Councel. XII.

In this Article I wil anſwer no more but this, if ever any Cardinal or Legate were beneficial unto this Realm, we may have ſome hope of ſome other to follow his ſteps. But if al that ever were in this Realm were pernitious and hurtful unto the ſame, I know not why we ſhould be with child to long for any mo. For by the experience of them, that have been heretofore, we may conjecture of them, that be to come. And I fear me, that Cardinal Pole would follow rather the old race of the reſt, than to begin a better of himſelf. Surely I have read a book of his making, which whoſoever ſhal read, if he have a true heart to our late Soveraign Lord K. Henry VIII. or to this realm, he wil judge Cardinal Pole neither worthy to dwel in this realm, nor yet to live. For he doth extend al his wits and eloquence in that book to perſuade the Bp. of Rome, the Emperor, the French King, and al other Princes, to invade this realm by force. And ſure I am, that if you have him, you muſt have the Bp. of Rome alſo. For the Cardinal cannot be a Subject, but where the other is his Head. This ſufficeth briefly to this Article.

Your Thirteenth Article is this,

WE wil that no Gentleman ſhal have any mo ſervants then one, to wait upon him, except he may diſpend one hundred mark land. And for every hundred mark we think it reaſonable he ſhould have a man. XIII.

Yet have you not foreſeen one thing, You Wiſe Diſpoſers of the Common wealth. For if a Gentleman of an hundred mark land, (who by your order muſt have but one ſervant, except he might ſpend two hundred marks) ſhould

111 ſend that one ſervant to London, you have not provided who ſhal wait upon him, until his ſervant come home again. Nor you have not provided, where every Gentleman may have one ſervant, that can do al things neceſſary for him. I fear me the moſt part of you, that deviſed this Article (whom I take to be Loiterers and idle unthrifts) if they ſhould ſerve a gentleman, he ſhould be faine to do al things himſelf, for any thing that you could, or would do for him. For one thing methink very ſtrange; for where much complaint is made of divers Gentlemen, becauſe they keep not Houſes, you provide by your order, that no Gentleman ſhal keep houſe; but al ſhal ſojourn with other men. For who can keep a houſehold with one ſervant, or with two ſervants, after the rate of two hundred mark, or with three after the rate of three hundred, and ſo upward? For here it ſeems you be very deſirous to make Gentlemen rich. For after this proportion every Gentleman may lay up clearly in his Coffers at the leaſt one half of his yearly revenues, and much more.

But it was not for good mind, that you bare to the Gentlemen, that you deviſed this Article; but it appeareth plainly, that you deviſed it to diminiſh their ſtrength, and to take away their friends, that you might command Gentlemen at your pleaſures. But you be much deceived in your account. For altho by your appointment they lacked houſehold ſervants, yet ſhal they not lack Tenants and Farmers. Which, if they do their duties, wil be as aſſured to their Lords, as their own houſehold ſervants. For of theſe lands, which they have or hold of their Lords, they have their whole Livings for themſelves, their wives, children and ſervants. And for al theſe they attend their own buſines, and wait not upon their Lords, but when they be called therto. But the houſehold ſervant, leaving al his own buſines, waiteth daily and continually upon his Maſters ſervice: and for the ſame hath no more but meat and drink and apparel for himſelf only. So that al Tenants and Farmers, which know their duties, and be kind to their Lords, wil dy and live with them, no les then their own Houſehold Servants. Therefore I would wiſh you to put this fantaſie out of your heads, and this Article out of

your book, as wel for the unreaſonablenes, as for the ungodlines thereof.

For was it ever ſeen in any country ſince the world began, that Commons did appoint the Nobles, and Gentlemen, the number of their Servants? Standeth it with any reaſon to turn upſide down the good order of the whole world, that is every where, and ever hath been? That is to ſay, The Commoners to be governed by the Nobles, and the Servants by their Maſters. Wil you now have the Subjects to govern their King, the Vilains to rule the Gentlemen, and the Servants their Maſters? If men would ſuffer this, God wil not; but wil take vengeance on al them, that wil break his order; as he did of Dathan and Abiram: altho for a time he be a God of much ſufferance, and hideth his indignation under his mercy; That the evil of themſelves may repent, and ſe their own folly.

Your fourteenth Article is this, 112

WEE wil that the half part of the Abby lands, and Chantry lands in every mans poſſeſſion, howſoever he came by them, be given again to two places, where two of the chief Abbies were within every County. Where ſuch half part ſhal bee taken out; and there to be eſtabliſhed a place for devout perſons, which ſhal pray for the King and the Common wealth. And to the ſame we wil have al the Almes of the Church box given for theſe ſeven years. XIV.

At the beginning you pretended, that you meant nothing againſt the Kings Majeſty, but now you open your ſelves plainly to the world, that you go about to pluck the Crown from his head: and againſt al juſtice and equity, not only to take from him ſuch lands as be annexed unto his Crown, and be parcel of the ſame: but alſo againſt al right and reaſon, to take from al other men ſuch lands, as they came to by moſt juſt title, by gift, by ſale, by exchange, or otherwiſe. There is no reſpect, nor difference had among you, whether they come to them by right, or by wrong. Be you ſo blind, that you cannot ſee how

juſtly you proceed, to take the ſword in your hand againſt your prince, and to diſpoſſeſſe juſt Inheritors without any cauſe? Chriſt would not take upon him to judg the right and title of lands betwixt two brethren; and you arrogantly preſume, not only to judg, but unjuſtly to take away al mens right titles; yea, even from the King himſelf. And do you not tremble for fear, that the Vengeance of God ſhal fal upon you, before you have grace to repent? And yet you, not contented with this your Rebellion, would have your ſhameful act celebrated with a perpetual memory; as it were to boaſt and glory of your iniquity. For in memory of your fact, you would have eſtabliſhed in every country two places to pray for the King, and the Commonwealth: Wherby your abominable behaviour at this preſent may never be forgotten, but be remembred unto the worlds end. That when the Kings Majeſty was in Wars with Scotland and France, you, under pretence of the Common wealth, rebelled, and made ſo great ſedition againſt him within his own realm, as never before was heard of. And therfore you muſt be prayed for for ever, in every County of this realm.

It were more fit for you to make humble Supplication upon your knees to the Kings Majeſty, deſiring him not only to forgive you this fault, but alſo that the ſame may never be put in Chronicle nor writing; and that neither ſhew nor mention may remain to your poſterity, that ever ſubjects were ſo unkind to their Prince, and ſo ungracious toward God; that contrary to Gods word they ſhould ſo uſe themſelves againſt their Soveraign Lord and King. And this I aſſure you of, that if al the whole world ſhould pray for you until Doomſday, their prayers ſhould no more avail you, then they ſhould avail the Devils in hel, if they prayed for them; unles you be ſo penitent and ſory for your diſobedience, that you wil ever hereafter, ſo long as you live, ſtudy to redubbe and recompence the ſame with al true and faithful obedience: and not only your ſelves,
113 but alſo procuring al other, ſo much as lyeth in you. And ſo much deteſting ſuch uproars and ſeditions, that if you ſe any man towards any ſuch things, you wil to your power reſiſt him, and open him unto ſuch Governors and

Rulers, as may ſtraitway repres the ſame. As for your laſt Article, thanks be to God, it needs not to be anſwered, which is this.

Your laſt Article is this,

FOR the particular griefes of our Country, we wil have them ſo ordered, as Humfrey Arundel and Henry Bray, the Kings Maior of Bodman, ſhal inform the Kings Majeſty, if they may have ſalve Conduct in the Kings great Seal to pas and repas with an Herald of Armes.

Who ever heard ſuch arrogancy in Subjects, to require and wil of their Princes, that their own particular cauſes may be ordered, neither according to reaſon, nor the lawes of the Realm, but according to the Information of two moſt hainous Traitors? Was it ever heard before this time, that information ſhould be a judgment, altho the Informers were of never ſo great credit? And wil you have ſuffice the information of two villanous Papiſtical Traitors? You wil deprive the King of his lands, pertaining to his Crown, and other men of their juſt poſſeſſions and inheritances, and judg your own cauſes, as you liſt your ſelves. And what can you be called then, but moſt wicked judges and moſt errant Traitors: Except only Ignorance or Force may excuſe you; that either you were conſtrained by your Capitains againſt your wills, or deceived by blind Prieſts, and other crafty perſuaders, to aſk you wiſt not what. How much then ought you to deteſt and abhor ſuch men hereafter, and to beware of al ſuch like, as long as you live: and to give moſt humble and hearty thanks unto God, who hath made an end of this Article, and brought Arundel and Bray to that they have deſerved; that is, perpetual ſhame, confuſion, and death? Yet I beſeech God ſo to extend his grace unto them, that they may dy wel, which have lived il, *Amen*.

NUM. XLI.

The Archbiſhops notes for an Homily againſt the Rebellion.

Sentences of the Scripture againſt Sedition.

Ex MSS. C.C.C.C. Miſcellan. D.

1. Cor. 3. CUM ſit inter vos zelus et contentio, nonne carnales eſtis, et ſicut homines ambulatis? Et

1 Cor. 6. Quare non magis injuriam accipitis? Quare non magis fraudem patimini.

Jac. 3. Si zelum amarum habetis, et contentiones ſint in cordibus veſtris, &c. non eſt iſta Sapientia deſurſum, deſcen-
114 dens a Patre Luminum, ſed terrena, animalis, Diabolica. Ubi enim zelus et contentio, ibi inconſtantia, et omne opus malum, &c. Et

Cap. 4. Unde bella et lites inter vos? Nonne ex concupiſcentijs veſtris, quæ militant in membris veſtris?

How God hath plagued Sedition in time paſt.

Num. 18. Dathan and Abiram, for ther ſedition againſt Moſes and Aaron, did miſerably periſh by Gods juſt judgment, the earth opening and ſwallowing them down quick.

2 Reg. 15. & 18. Abſalom moving Sedition againſt David, did miſerably periſh likewiſe.

2 Reg. 20. Seba for his Sedition againſt David loſt his head.

3 Reg. 1. & 2. Adonias alſo for his Sedition againſt Solomon was ſlain.

Acts 8. Judas and Theudas for their Sedition were juſtly ſlain.

Acts 21. An Egyptian likewiſe, which moved the people of Iſrael to Sedition, received that he deſerved.

Tumults in England. Jack Cade. Jack Straw.

In Germany for their Sedition were ſlain almoſt in one month about two hundred thouſand.

The Sword by Gods word pertaineth not to Subjects, but only to Magiſtrates.

Tho the Magiſtrates be evil, and very tyrants againſt the Commonwealth, and enemies to Chriſts religion, yet yee Subjects muſt obey in all worldly things, as the Chriſtians do under the Turk; and ought ſo to do as long as he commandeth them not to do againſt God.

How ungodly then is it for our Subjects to take the Sword, where there reigneth a moſt Chriſtian prince, moſt deſirous to reform al griefs?

Subjects ought to make humble ſuit to their Prince for Reformation of al injuries, and not to come with force.

The Sword of the Subjects at this preſent cometh not of God, nor for the Common wealth of the Realm: but of the Devil, and deſtroyeth the Commonweale.

Firſt, For that it is againſt the word of God.

Secondly, For that they riſe ſo many lies; whereof the Devil is ever the Author. *Quia mendax eſt, et Pater ejus.*

Thirdly, For that they ſpoile and rob men, and command every man to come to them, and to ſend to them what they pleaſe.

Fourthly, For that they let the harveſt: Which is the chief ſuſtentation of our life: and God of his goodneſs hath ſent it abundantly. And they by their folly do cauſe it to be loſt and abandoned.

Fiftly, For that they be led by rage and fury, without reaſon; have no reſpect neither of the Kings Authority, nor of the Papiſts in the Weſt Country: nor of our affaires in France, nor Scotland. Which by their Sedition is ſo much hindred, that there could not be imagined ſo great a dammage to the Realm.

Sixtly, That they give Commandment in the Kings 115
name, and in pain of death, having none authority ſo to do.

Ever againſt God the Devil hath raiſed Sedition. As appeareth by the Sedition of Dathan and Abiram; and al the murmurations of the children of Iſrael againſt Moſes and Aaron. Alſo, of the conſpiracy againſt Zorobabel in the reedifying of the Temple. Alſo, againſt Chriſt and his Apoſtles, in ſundry parts of the World. Alſo, in Germany

lately: and now among us. For the Devil can abide no right reformation in religion.

Civil war is the greateſt ſcourge that can be, and moſt certain argument of Gods indignation againſt us for our ingratitude: that we either wil not receive his true word, or that they, which receive the ſame, diſhonor God in their living, when they pretend to honor him with their mouths. Which ingratitude and contumely God can in no wiſe bear at our hands.

The Remedies to avert Gods Indignation from us is to receive his Word, and to live according therunto: Returning unto God with prayer and penance. Or elſe ſurely more grievous afflictions ſhal follow; if more grievous may be, then Civil wars among our ſelves.

The chief Authors of al theſe tumults be idle and naughty people. Which nothing have, nor nothing or little wil labor to have: that wil riot in expending, but not labor in getting.

And theſe tumults firſt were excitated by the Papiſts, and others, which came from the Weſtern Camp. To the intent that by ſowing diviſion among our ſelves, we ſhould not be able to impeach them.

NUM. XLII.

The Lady Mary to the Councel, juſtifying her ſelf for uſing the Maſs, in K. Edwards Minority.

Sir W. H. MSS.

IT is no ſmal greyf to me to parceyve, that they, whom the Kings Majeſty my father, (whoſe Soule god pardon) made in thys worlde of nothing, in reſpecte of that they be come to now; and at hys laſt ende put in truſt to ſe hys Wyll perfourmed, wherunto they were al ſworne upon a boke; it gryeveth me I ſay, for the Love I beare to theym, to ſe bothe howe they break his wyll, and what

uſurped power they take upon theym, in making (as they cal it) lawes both cleane contrarye to hys procedynges and wyll, and alſo ageynſt the couſtome of al Cryſtendome, and (in my conſcyence) ageynſt the lawe of god and hys chyrche. Which paſſeth al the reſte. But thoughe you among you have forgotten the Kyng my father, yet both gods commandment and nature wyll not ſuffre me to do ſo. Wherfore, with gods helpe, I wyll remayne an obedyent chylde to hys lawes, as he left theym, tylle ſuche 116
tyme as the Kynges majeſte my brother, ſhal have parfayt yers of diſcrecyon to order the power that god hath ſent hym, and to be a Judge in theyſe matters hymſelf. And I doubte not but he ſhal then accept my ſo doing better then theyrs, which have taken a pece of his power upon them in his mynoryte.

I do not a little mervayle, that you can find fawte with me for obſerving of that lawe which was allowed by him, that was a kyng, not only of power, but alſo of knowledge, how to order his power. To which lawes al you conſented, and ſeemed at that tyme to the outward appearance very wel to lyke the ſame. And more immediately when the Kyng reaſons to have his proceedyngs obſerved. Wherfore I do wonder that you can fynde fawte with me, and non al thys whyle with ſome amongſt your ſelves, for runnyng halfe a year before that, which you now call a lawe: ye, and before the byſhopps cam together. Wherin me thynketh you do me very myche wronge, if I ſhould not have as mych preemynence to contynew in kepyng a ful authoryſed Lawe made without parcyalyte, as they had, both to break the lawe, which at that tyme your ſelves muſt nedes confeſſe was of ful power and ſtrengthe, and to uſe alteracyons of theyr own invencyon contrary both to that, ye, and to your new Lawe, as you call it.

NUM. XLIII.

The Archbiſhops letter to Martin Bucer, inviting him over into England.

Buceri Scripta Anglic.

GRATIAM et pacem Dei in Chriſto. Legi tuas literas ad Johannem Haleſium, in quibus triſtiſſimos Germaniæ caſus commemorans, te in tua urbe verbi miniſterio vix diutius præeſſe poſſe ſcribis. Gemens igitur Prophetæ illud exclamavi, *Mirifica miſericordias tuas, qui Salvos facis ſperantes in te a reſiſtentibus dexteræ tuæ.* Nec dubito quin Deus hoc et ſimiles piorum gemitus exauditurus ſit: et veram doctrinam, quæ hactenus in veſtris Eccleſijs ſyncere propagata eſt, et conſervaturus et defenſurus ſit, adverſus omnes diaboli et mundi furores. Interim Sævientibus fluctuum procellis, in portus confugiendum eſt ijs, qui vela in altum tendere non poſſunt. Tibi igitur, mi Bucere, portus longe tutiſſimus erit noſtrum regnum, in quo Dei beneficio, ſemina veræ doctrinæ feliciter ſpargi cæperunt, Veni igitur ad nos; et te nobis operarium præſta in meſſe Domini. Non minus proderis Catholicæ Dei Eccleſiæ cum apud nos fueris, quam ſi priſtinas ſedes retineres. Adde, quod adflictæ patriæ vulnera abſens melius ſanare poteris, quam nunc poſſis præſens. Omni igitur ſemota cunctatione, quamprimum ad nos venias. Oſtendemus nobis præſentia Buceri nihil gratius aut jucundius eſſe poſſe. Sed cave ne quid ex itinere incommodi accipias. Noſti quos habeas vitæ inſectatores:
117 eorum manibus ne te commiſeris. Eſt iſtic mercator quidam Anglus Richardus Hils, Vir pius et ſumma fidelitate præditus, cum quo de tota itineris ratione te conferre velim. Præterea, Deum æternum Patrem Domini noſtri Jeſu Chriſti, toto pectore oro, ut in ira miſericordiæ recordetur et afflictæ Eccleſiæ calamitates reſpiciat, et lucem veræ doctrinæ apud nos magis magiſque accendat. Apud vos vero jam multos annos præclarè lucentem, non extingui patiatur. Is te quoque, mi Bucere, regat, et ſervet et incolumem ad

nos traducat. Bene et feliciter Vale. Londini, 2 Octob. Anno 1548.

Tui ad nos acceſſus cupientiſſimus,

Thomas Cranmerus Archiep. Cantuar.

NUM. XLIV.

A Catalogue of Books publiſhed by Paulus Fagius.

In Folio.

LEXICON Chaldaicum, authore Elija Levita; quo nullum hactenus a quoquam abſolutius editum eſt. Omnibus Hebraicæ Linguæ Studioſis in primis et utile et neceſſarium. Cum præfatione triplici, una Hebraica ipſius Authoris Eliæ, a Paulo Fagio Latine reddita. Reliquis duabus Latinis ab eodem præfixis; Una ad Lectorem. Altera ad D. Wolfg. Capitonem.

Sæpher Tehillim: hoc eſt, Pſalterium, cum Commentario R. David Kimhi, Hebraicè excuſum Iſnæ, Anno minoris Supputationis a Creatione mundi.

Commentarium Hebraicum R. David Kimhi in 10 primos Pſalmos Davidicos, cum verſione Latina è regione: pro exercitamento omnibus Hebraicæ linguæ ſtudioſis: quibus ad legenda Hebræorum Commentaria animus eſt. Per Paulum Fagium.

Thargum: Hoc eſt, Paraphraſis Onkeli Chaldaica in ſacra Biblia, ex Chaldæo in Latinum verſa: additis in ſingula ferè Capita ſuccinctis Annotationibus. Authore Paulo Fagio. Pentateuchus, ſive V. libri Moyſis. Conſilium et utilitatem editionis hujus Chaldaicæ ex præfatione ad Lectorem intelligere poteris.

Collatio præcipuarum, quæ in uſu ſunt, Tranſlationum V. Teſtamenti, in præcipuos S. Scripturæ locos: In quibus cum Interpretum, tum Commentatorum mira eſt varietas. Ex qua non tam ipſas variationis cauſas, quam quis Interpretum, ac Expoſitorum, cum Veterum, tum Recentiorum, vel a ſcopo veritatis, longius aberrarit, vel ad illum proprius

acceſſerit; ex ipſa Veritate Hebraica pulchrè cognoſcere licebit. Authore Paulo Fagio.

Opus inabſolutum, partim propter illorum temporum difficultates; partim propter exilium, et obitum præmaturum optimi atque doctiſſimi viri paulo poſt ſubſequentem.

118 *In Quarto.*

OPUSCULUM recens Hebraicum, a Doctiſſimo Hebræo Elija Levita Germano, grammatice elaboratum. Cui titulum fecit, Thiſbites. In quo DCCXII. vocum, quæ ſunt partim Hebraicæ, Chaldaicæ, Arabicæ, Græcæ et Latinæ; quæque in Dictionarijs non facile inveniuntur; et a Rabbinis tamen Hebræorum in ſcriptis ſuis paſſim uſurpantur, Origo, Etymon et verus uſus doctè oſtenditur, atque explicatur, Per Paul. Fagium, in gratiam Studioſorum Linguæ Sanctæ, Latinitate donatum.

Sententiæ verè elegantes, piæ miréque cum ad linguam diſcendam, tum animum pietate excolendum utiles, veterum Sapientum Hebræorum, Quas Pirke Avoth, id eſt, Capitula, aut, ſi mavis, Apoththegmata, Patrum nominant; in Latinum verſæ, Scholijſque illuſtratæ, Per Paulum Fagium.

Exegeſis, ſive expoſitio, dictionum Hebraicarum literalis et ſimplex, in quatuor Capita Geneſeos, pro Studioſis linguæ Hebraicæ. Cujuſdam Scriptum Judæi, ad Chriſtianiſmum converſi ante annos CC. In quo obiter oſtendit cauſas aliquot, propter quas multi Judæi, etiam ſi veritatem agnoſcant, ad fidem tamen noſtram accedere verentur.

Sententiæ Morales, ordine Alphabeti, Ben Syræ, Vetuſtiſſimi autoris Hebræi, qui a Judæis Nepos Hieremiæ Prophetæ fuiſſe creditur: Cum ſuccincto Commentariolo, Hebraicè et Latinè.

Tobias Hebraice; ut is adhuc hodie apud Judæos invenitur. Omnia ex Hebræo in Latinum tranſlata, in gratiam ſtudioſorum linguæ Sanctæ.

Sæpher Æmuna, id eſt, Liber Fidei, Hebraice impreſſus

Iſnæ, Anno CCCII. minoris Supputationis a Creatione Mundi.

Liber Fidei, pretioſus, bonus et jucundus, quem edidit Vir quidam Iſraelites ſapiens et prudens, ante multos annos, ad docendum et comprobandum in ea argumentis ſufficientibus et evidentibus, quod Fides Chriſtianorum, quem habent in Deum Patrem, Filium et Sp. Sanctum, atque alia, perfecta, recta, et indubitata ſit, Collocata ſuper fundamentum legis, Prophetarum et Hagiographorum. Ideo vocavit nomen ejus *Sæpher æmuna*, i. e. Liber fidei, ſeu veritatis; ad illuminandum in eo oculos cæcorum, et ad ducendum in viam rectam errantes. Tranſlatus ex lingua Hebræa in linguam Latinam. Opera Pauli Fagij.

Precationes Hebraicæ, quibus in Solennioribus feſtis Judæi cum menſæ accumbunt, adhuc hodie utuntur: et quo modo, ordine et ritu dicant. Ex quo videre licet veſtigia quædam ritus veteris populi, quem et Chriſtus Salvator in SS. cœna ſua, uti eam Evangeliſtæ, præſertim Lucas, deſcribunt, in quibuſdam obſervavit.

Parvus Tractatulus ex libello Hebraico excerptus, cui nomen eſt *Sæpher æmuna*, id eſt, Liber fidei, Judæi cujuſdam ad Chriſtianiſmum converſi ante annos CC. In quo obiter oſtendit cauſas aliquot, propter quas multi Judæi, etiam ſi veritatem agnoſcant, ad fidem noſtram accedere verentur. Per P. Fagium tranſlatus.

Sæpher Midoth, id eſt, Liber Virtutum Germanicè compoſitus, Hebraicis tamen characteribus exaratus.

Grammatica Heliæ Levitæ Hebraicè, excuſa Iſnæ. 119

Compendiaria Iſagoge in Linguam Hebræam, Autore Paulo Fagio.

Prima quatuor capita Geneſeos Hebraicè, cum verſione Germanica è regione, Hebraicis tamen characteribus exarata, Eaque juxta uſitatam Judæorum interpretationem, ad verbum tranſlata, una cum ſuccinctis in fine adjectis Scholijs, et ratione legendi Hebræo-germanica.

Tredecim fundamenta fidei Judæorum: Quæ compoſuit R. Moſche filius Majemon. Hebraicè excuſa, abſque ulla vel loci vel temporis notatione præfixa, aut Subſcripta.

In Octavo.

NOMENCLATURA Hebraica, authore Helia Levita Germano Grammatico. In gratiam omnium Tyronum ac Studioſorum linguæ Sanctæ.

[NUM. XLIV.]

Dr. Cox, the Chancellor of the Univerſity of Oxford, his Oration at the Concluſion of Peter Martyrs Diſputation.

P. Martyris Opera.

VIRI Oxonienſes, peregimus quatuor dimidiatos dies in excutiendis duabus quæſtionibus, de Tranſubſtantiatione ſcilicet, et Reali Præſentia corporis Chriſti in Sacramento. Magno fuit nobis oblectamento hæc Diſputatio: atque utinam per tempus licuiſſet omnia quæ hic dici poſſent, audiviſſe. Quod optabamus, id ſucceſſit; ut quieta eſſet Diſputatio. Auditores ita etiam Sedati, Spero Veritatis imbibendæ avidi. Qui fabulam peragebant, et utrinque diſſerebant, ſuo officio diligentiſſimè perfuncti ſunt, nec meritis laudibus fraudandi. Viri Noſtri, hoc eſt, Angli et Oxonienſes, præterquam quod Conſcientiæ ſuæ negotium egerunt, etiam haud minimum decus huic Academiæ attulerunt, quod in tanta cauſa non ſubterfugerint, quo minus palam teſtarentur, pro eruditionis ſuæ modulo, et dono a Dei benignitate ſibi impartito, et quid animi in hiſce controverſijs haberent, et quibus rationibus et authoritatibus huc perpellerentur. Pulcherrimè ſane ſibi datam provinciam obierunt. Cæteri verò docti et boni viri, qui in ijs tantis rebus tacuerunt, neſcio quo pacto, ſuo Silentio negationis notam ſibi inuſſerunt. Petrus autem, et meritò Petrus, propter conſtantiæ ſuæ firmitatem; Martyr et meritò Martyr, propter innumera, quæ nunquam non profert, de veritate teſtimonia, multam apud nos, et apud pios omnes inire debet hoc tempore gratiam. Primùm, quod immenſos Labores exantlarit, in ſubſtinendo Diſputationum onere. Nam ſi ne Hercules quidem contra duos, quid Petrus ſolus contra quoſcunque. Deinde quod Diſputationem inſtituerit, vanos vanorum hominum ſermones repreſſit, qui de eo invidioſa atque odioſa ſparſerant: ni-

mirum aut nolle, aut non audere ſua defendere. Poſtremò, quod ſummorum Magiſtratuum, atque adeo Regiæ Majeſtatis, expectationi optimè reſponderit, dum non ſolum 120
Chriſti doctrinam, ex ipſis vivis fontibus Dei propinaverit Academiæ, ſed neque quenquam (quantum in ipſo ſitum fuit) fontes aut turbare, aut obſtruere permiſerit.

Auſcultavimus nos hanc Chriſtianam velitationem, quæ veritatis indagandæ atque inveſtigandæ cauſa, eſt ſuſcepta. Qui quidem ſtatus, in omni diſputatione, tanquam unicus ſcopus, ad quem omnes colliment, perpetuus eſſe debet. Hanc ſcrutari oportet omnes, quibus ſincera religio cordi eſt. Quid enim aliud vult, *Scrutamini Scripturas*, niſi ex ſcripturis veritatem indagate? Cæterum de hiſce controverſijs ſententiam ferre, et litem prorſus dirimere, modò non decrevimus. Tum autem decernetur, cum Regiæ Majeſtati, et Eccleſiæ Anglicanæ Proceribus viſum fuerit.

Quod ſi ego, quem veſtrum Cancellarium pro veſtra humanitate adlegiſtis, aliam nunc perſonam non gererem (Aliam enim Regia authoritas jam mihi impoſuit) optatiſſimè vellem in his propoſitionibus Fidei meæ rationem reddere. Non enim me pudet Evangelij Chriſti, neque veritatis, quæ ex verbo ejus omnibus lucet: Quod quidem aliàs, cum dabitur opportunitas, facere non detrectabo. Interea vero, Vos, peregrinos et alienigenas, ſiqui ſunt modo exhortor, ut domum veſtram revertamini. Nolite perpetuo peregrinari in Patribus et Concilijs, tanquam in patria veſtra. Nolite exiſtimare illa eſſe veſtra principia. Nolite hallucinari in probabilibus humanæ ſapientiæ verbis. Quænam principia habuerunt Patres? Quæ Concilia? Quàm turpiter in multis lapſi ſunt Patres? Quàm fædè errarunt Concilia? Errorum hic nolo meminiſſe, nolo hanc movere camarinam. Et tamen Patres atque Concilia debent eſſe Principia Diſputationum? Fuerunt antehac Hæretici, qui negarunt, vel partem, vel totam ſcripturam. Sunt et hodie Libertini, qui eadem inſania laborant; ij noſtra Chriſtianorum principia negant, et conculcant. Qui verbum Dei in altiſſima ſpecula conſtituunt, et in ſumma veneratione habent, hincque tantùm vitam et ſalutem petunt, principia tenent firmiſſima, ſolidiſſima, atque ſanctiſſima. Interim tamen Eccleſiæ, et piorum Patrum ſaluberrima teſtimonia non rejiciunt, imò

amplectuntur, et venerantur, tanquam radios Sp. ſancti, caliginem oculorum noſtrorum aliquo pacto illuſtrantes.

Quare, obſecro, per veſtram ſalutem, et per Dei miſericordiam, tam Juvenes, quam Senes, ut duo præſtare velitis. Prius, ut nunc demum ponatis illas controverſias, quæ Eccleſiam Chriſti multis Sæculis inutili concertatione turbarunt, et dilacerarunt, de Tranſubſtantiatione, et neſcio qua carnali Præſentia. Nullus eſt rixandi finis. Hæ ſunt Diaboli pædicæ, quibus nos perpetuò involvit, et a vera pietate remoratur. Nos vero uti pios decet Chriſtianos, illud imprimis imò in univerſum ſpectemus, quid Chriſtus fecerit, quid nobis faciendum præceperit. Cogitemus ſacroſancta et tremenda illa Chriſti myſteria eſſe, illa ſubinde ad ſalutem noſtram uſurpemus, ad illa cum timore et tremore accedamus; ne unquam indignè veniamus, et ad judicium et condemnationem noſtri accipiamus. Alterum eſt, ut ad Verbi Dei ſtudium concedatis. Ad hunc ſcopum omnia Veſtra tela dirigatis: huc omnia ſtudia referatis; ſive philoſophica, ſive Mathematica, ſive rationes Medicas, ſive quæcunque alia, huic, tanquam Reginæ, ancillentur. Hinc omnem fidem petite: Hinc religio ſtabiliatur atque ſolidetur. *Cœ-*
121 *lum et terra tranſibunt, Verbum autem Domini manet in æternum.* Hoc, tanquam Lydio lapide, omnes controverſiæ examinentur, atque definiantur.

Porro, unum eſt, quod Vos omnes admonere debemus, nimirum, ut vale dictis univerſis nugis Papiſticis, ſuperſtitionibus, et ſimulato Dei cultu, veritati diſquirendæ diligentem operam detis, aut ſaltem, ne impedimento ſitis, quo minus veritatis ſtudioſi in negotio pietatis progrediantur. Scimus enim, et compertum habemus, nonnullos nimis eſſe inquietos, et turbidos, et præpoſtero zelo incitatos, ad remorandum Veritatis progreſſum. Scimus aliquos patris ſui exemplum pernicioſè ſequi, dum diſcordiarum ſemina paſſim ſpargunt, mendacia fingunt. Scimus falſos et odioſos rumores circumferri. Scimus homines vanos maledictis agere, cum non poſſint veris promovere cauſam ſuam. Ita irritabilis eſt mala conſuetudo contra Veritatem.

Verùm, ut finem faciam, ſi ullo veritatis amore afficimini, ſedatis animis illam exquirite, ardentibus precibus a Deo Opt. Max. illam poſtulate; amica et candida collatione il-

lam eruite; ferveat in vobis Chriſtiana charitas. *Infirmum in fide, aſſumite. Debent enim,* inquit Paulus, *firmiores imbecillitates infirmorum ſuſtinere, et non ſibi placere. Unuſquiſque proximo ſuo placeat in bonam ædificationem.* Cavete Satanæ technas, qui vobis inſidiatur, ne acquieſcatis Sermonibus Domini noſtri Jeſu Chriſti; ut *deliretis circa quæſtiones et pugnas verborum; ex quibus oriuntur invidiæ, contentiones, blaſphemiæ, ſuſpiciones malæ, &c.* Poſſumus ex authoritate vobis imperare, et pervicacibus meritum ſupplicium comminari, malumus tamen pro dilectione noſtra erga vos, rogare et exhortari. Quare *ſiqua conſolatio in Chriſto, ſiquod ſolatium dilectionis, ſiqua ſocietas ſpiritus, ſiqua viſcera miſerationis, implete gaudium noſtrum.* Gaudium noſtrum eſt, quod videmus multos in hac Academia in bonis literis et pietate inſigniter adoleſcere. Gaudium noſtrum eſt, quod videmus Vos adeo modeſtos et ad imperium paratos. Implete ergo gaudium noſtrum, hoc eſt, Veritatem multis jam ſeculis, veluti in ſpecu Trophonij, diliteſcentem, eruite. Veritatem adeptam, ſincera fide, excipite. Exceptam autem probis moribus exornate. *Sic lucebit Lux veſtra coram hominibus, ut videant opera veſtra bona, et glorificent Patrem veſtrum, qui eſt in cœlis.* Cui omnis gloria in ſecula. Amen. Dixi.

NUM. XLV.

Dr. Treſhams Epiſtle to his Relation of the Diſputation between himſelf and Peter Martyr, at Oxford.

Præclariſſimis Viris et eiſdem Heroibus longè honoratiſſimis Regiæ Majeſtatis Conſiliarijs, Gulielmus Treſhamus, Theologiæ Doctor, Salutem et fauſtum rebus regendis ſucceſſum.

VERITAS ut cunctis rebus mira dignitatis eminentia præ- Foxii MSS.
pollet, (Prudentiſſimi ac multò excellentiſſimi viri) utpote
quæ ſuos cultores verè liberos efficit, ſummáque ac nunquam
intermoritura donat ingenuitate, ita nos illam in omnibus 122

et ſuper omnia præferre, venerari, ſequi, ac integram et illæſam omni tempore ſervare pro virili oportet. Quod cum ita ſit, cumque perſpexiſſem illam à temerario quodam, et plane deploratæ ſalutis homine indigniſſimè tractatam, ac ſummis affectam injurijs, non ſolum ejuſdem defendendam cauſam libenter (ut par erat) ſuſcepi; ſed et machinas adverſarij, quas in ipſam expugnandam paraverat, evertere ac prorſus confringere ſedulò molitus ſum: et niſi vehementer fallor, quod in ea parte contendebam præſtiti. Verumenimvero, ne veſtræ Celſitudini admodum prolixus videar, ut quem ego hoc loco per veritatis hoſtem innuo, deſignem, Senex quidam delirus eſt, ſubverſus, impudens, errorum magiſter inſignis, Petrus Martyr Vermilius. Is è patria ſua primum fugam faciens ad Germanos, dum apud illos vigeret hæretica pravitas, ſe contulit, certe ut libidini licentiùs indulgeret, et ſuo potiretur adulterio. Cæterùm reſtaurata illic per Carolum Cæſarem religione, ad nos ſtatim tranſvolavit. Poſtremo Oxoniam veniens ſumma vitæ integritate ad tempus ſimulata, tandem occaſionem (ut putabat) nactus opportunam, virulenta peſtilentis doctrinæ Seminaria propoſuit. A quibus cum plurimi plurimùm abhorrerent, Richardus Smythus, Theologiæ apud Oxonienſes Profeſſor, malum hunc Seminatorem publicè reprehendit, et ejuſdem impia dogmata improbaturus audacem hunc Athletam ad concertandum provocavit. Unà in ſcholis convenerant, tempus dabatur idoneum: ingens Auditorum turba confluxerat. Urgebat ad luctum Smythus. Non audet Pſeudomartyr congredi. Rem prorſus rejicere uduit, diſputare vero piguit. Hinc ad cavilla itum aſtutè eſt. Ac primum queſtiones non niſi ſuo modo proponi voluit; conceſſit Smythus. Tum vero Petrus decem dies ſibi dari petit, quibus ſe contra Smythum ad certamen armare poſſit. Quæ enim prius ad decem menſes palam docuerat, et argumentis confirmare in publicis prælectionibus conatus eſt, jam reſpondere volenti Smytho, et partem adverſam etiam imparato defendere cupienti, eadem diſputando tueri veritus denegavit, neque quicquam penitus agi volebat, niſi decem dies, quibus ſeſe pararet concederentur. Dabantur tandem; Sed Smytho, qui dolum tum olfecerat, rem ægrè ferente. Deinde nominantur judices utriúſque conſenſu. Dies diſ-

putationi præſcriptus. Interim Petri, aut certè cujuſpiam ejus aſſeclarum (ut conjicere licet) induſtriâ, apud magiſtratus ſuggeſtionibus minus finceris actum eſt, ut ejuſmodi diſputationes non haberentur. Qua Petri arte totum eludebatur negotium.

Poſtea vero elapſis jam aliquot menſibus, ubi aberant Prælectores, nec quiſquam de Diſputationibus cogitabat, egregius iſte pugil prorumpit ſubitò, et ad certamen provocat. Quæſtiones priores palam diſputare vult, arbitratus tum neminem adeſſe, qui negotium contra eum ſuſciperet. Quo tempore quia adverſus illum ſtare volui, cum cæteri, me multò validiores, haud idem eo ſaltem tempore faciendum putarent, in me præ cæteris excandeſcit, in me durius invehitur, mordáxque caninos infigit dentes, ac, quantum poteſt, infamat, editóque libello proponit, quaſi in multis ab eo inter diſputandum ſuperatum. Quæ cum conſpicarer, maximè autem, cum cauſam Dei erroribus et mendacijs Petri ſcandalizari viderem; exiſtimavi operæ pretium, et perquam neceſſarium facturum me, ſi ab hujuſmodi contuſelijs et Chriſti cauſam et meipſum pro viribus defenderem, ac ſcriptis declararem, quàm ſit hic in ſcribendo falſarius, quàm 123
malè intellectis abutatur ſcripturis, quàm Patres invitos ad ſuum inſtitutum trahat, quàm ſuis facile percutiatur et confodiatur telis, quàm debilibus dum ſua roborare vult, innitatur principijs, quàm abſurda nonnunquam fateri non vereatur, quámque paſſim peccet omittendo quæ dicta, et quæ non erant dicta adjiciendo; quo videlicet lectores Chriſtiani veritatem ſine fucis percipientes ab hac peſte caveant, nec quicquam adhibeant fidei, cernentes illum errorum ſpiritu impulſum, ut nos Deo permittente, velut triticum cribraret, utque qui probati ſint manifeſti fiant.

Quamobrem hic mearum partium eſſe judicavi, primùm, ut rem omnem quo ordine diebus illis, quibus cum eo agebam, geſta fuerit plane et ſimpliciter legentibus ob oculos ponerem, nec quippiam prorſus meis inſererem, niſi quod exemplaribus notariorum, vel ipſius Petri libello expreſſè continueretur. Deindè, quoad illam partem diſputationum, quæ inter illum et me ultro citróque habita eſt, annotationes quaſdam elucubravi, quibus ea omnia quæ in illum jam dixi, vera eſſe conteſter. Quod ſiquis roget, Quorſum

iſta ? aut quid opus nova ſcribere ? Cur non iſta inter diſceptandum potius deprompta ſunt, et in adverſarium congeſta ? Dicam cum Auguſtino, neque ſum Angelus, neque Propheta, ut qui omnia ex tempore proferre atque regerere poteram. Prætereà, in diſputationibus ipſis non erant hujuſmodi inverſiones, non adjectiones novæ, non omiſſiones, non tot ab illo inſertæ, ut nunc ſunt, falſæ ſententiæ. Sed nec ullæ prorſus tum erant calumnioſè annotationes in margine ſcriptæ. Quæ omnia detegere palámque facere perneceſſarium duxi. Sed et ipſe Petrus antagoniſtas ſuos, quos pro libidine vocat Malevolos, ad ſcribendum provocat, ac pollicetur hoc ſi fecerint, quemadmodum tunc auſus fuit viva voce congredi ; ita et nunc ſe comparare ad ea quæ ſcripſerint, ut reſpondeat.

Has itaque Lucubrationes vobis (inſigniſſimi Heroes) quos Chriſtus præcipuos ſub potentiſſimo Rege noſtro Edovardo Reipub. judices conſtituit, exhibendas eſſe cenſui ; nihil prorſus ambigens eam eſſe veſtram in omnes veritatis ſtudioſos benignitatem, eam æquitatem, eam veri judicij certitudinem, ut ſine omni perſonarum acceptione juſtam cauſæ conditionem velitis ſemper attendere, et neque ad dextram neque ad ſiniſtram ulla occaſione ducti, quoviſmodo a veritate declinare : non ignorantes in illum finem vobis conceſſam eſſe poteſtatem, tum a ſummo judice Deo, tum ab ipſa Regia majeſtate, apud quam pro veſtra in Chriſtum charitate agere dignemini, quo mihi indigenæ, ac genuino Regis noſtri ſubdito Chriſti cauſam, quoad poſſum, curanti tantum in evulgando hoc diſputationum ac annotationum Volumine efficere liceat, quantum Petro Martyri, extraneo, veritatis adverſario, audere hactenus fuerit impunè permiſſum. Rem ſanè juſtam, ni fallor, poſtulo. Neque profectò in ſcriptis his eſt, unde pius quiſpiam offendatur. In impios autem ut duriùs agamus expoſcit veritatis ratio, quæ nequaquam charitati refragatur. Duriùs enim contra errones obſtinatos egerunt Patres, nec illis unquam pepercerunt, quin veluti Chriſti hoſtes verbis factiſque contemnerent, atque acerbiſſimis reprehenſionibus perſequerentur. Johannes Baptiſta Phariſæos incredulos viperarum vocavit progenies. Chriſtus ipſe malos illos Judæos mendaces appellavit, et diaboli filios. Sed et Petrum ipſum a morte obeunda de-

hortantem, minúſque in hoc ſapientem quæ Dei ſunt, Satanam taxando nuncupavit. Unde certò edocemur nos 124
poſſe, citra charitatis præjudicium, adverſarios in cauſis religionis ſeveris ac mordacibus verbis impetere atque perſtringere.

Denique, haud temerè hoc quicquid eſt opuſculi evulgo, ſed ſummæ veſtræ prudentiæ et eximio candori, qui illi, regum omnium pulcherrimo flori jam ſeſe auſpicatiſſimè diffundenti, a conſilijs eſtis, humilis ſuppléxque ipſum offero, obnixè vos exoratos habens, ut *cum privilegio* ad Chriſti honorem ac multorum utilitatem divulgetur. Id quod veſtræ Dominationes ab illa lucis aurora, nimirum Sereniſſimo Rege noſtro Edovardo, jam a paterno ſomno orbem illuſtri virtutum omnium lumine ſpargente, facile ſpero obtinebunt, et cum gratia conſequentur. Hanc auroram ſplendidiſſimam feliciſſimè procedere atque in perfectum diem creſcere, optimaque Optimi patris veſtigia imitari, faciat Deus Opt. Max. qui et illum unicum noſtrum decus et præſidium, Vóſque ſub ipſo Moderatores Reip. primarios, alioſque illius ſtudioſos univerſos diuturniſſimè incolumes ſervet.

NUM. XLVI.

The ſentencious ſayinges of Maſter Martin Bucer upon the Lordes Supper.

1. SO playnely, ſo faythfully, and alſo ſo warely, as can be Foxii MSS.
poſſyble, we ought to ſpeake of the myſteryes of the holy ſupper, even as we ought to do of all other Chriſtes myſteryes; to thende, that the Children of God may moſt clearely perſeyve what Chriſt doth meane, and the Adverſaryes to have as ſmall occaſion as can be, eyther to pervert or els to darke and make dymme the truth of Chriſt.

2. Theſe thinges we cannot better attaine, then by the godly and right expoundyng of the wordes of the holy ghoſt, not allowing any falſe ſygnyfications of them, both

certaynly affirmyng the thinges whiche be agreeable unto this myſtery, and alſo denying the thinges whiche be contrarye ther unto.

3. We muſt certaynely acknowledge that the holy ghoſt moſt clearly, moſt faythfully and moſt warely, hath dyſcrybed all the ſacraments of our ſalvation.

4. But the holy ghoſt by Chriſtes own mouth, by the mouth of the Apoſtles, and by the ſcripture, delyvereth unto us the ſacrament of the Lordes Supper, even as he doth all other Sacramentes, by the words and fourme of delyveryng, gevying and receyving.

5. And three thinges acknowledgeth hearein to be geven and taken, bread and wyne, beyng the ſignes of the body and bloud of the Lord, and aſſurance of the new teſtament and remyſſion of our ſynnes.

125 6. For when he had taken bread and wyne, and geven thanckes, he gave them to hys dyſcyples to be eaten and drunken, and ſaid moreover, that by theſe ſygnes he gave therin his body that was offered for us, and lykewiſe his bloud, which was ſhed for us, ſaying alſo, that by this bloude the new teſtament of grace was aſſured, and the forgeuenes of ſynnes purchaſed.

7. And he defyneth or deſcribeth the right uſe and receyving of this Sacrament to be that partaking of the body and bloud of Chriſt, wherby we beyng many, are one bread and one body (as many of us as be partakers of one Bread and one Cup of the Lord.) This body doubtles is that body wherof Chriſt is the head, and into the which we are baptiſed. For by the regeneration we are made members of his body, fleſhe of his fleſh, bone of his bones, and ſo we be one fleſh with him, 1 Cor. 12. Epheſ. 5.

8. That fellowſhip which we have with the father and the ſonne, and with all the ſayntes, wherof S. John ſpeaketh, 1 John, 1 chap. of his epiſtle, is geven and taken in the Lords ſupper rightly admyniſtred and receyved. That

unity alſo which we have with the father, and the ſonne, and with all the ſaints, for the which the Lord prayed, John 17. by the which Chriſt is in us, as the Father is in him, and we in theym, (I meane in the father and the ſonne) is geven and receyved in the ſame ſupper rightly adminiſtred, wherof the Lord alſo ſpeaketh: *he that eateth my fleſh, and drincketh my bloud dwelleth in me, and I in him.* John 6.

9. This is the partaking and the unity of an heavenlye regeneration, of a new creature, of the high myſtery of God, which cannot be underſtand and knowen, but by fayth, even as fayth is perceyved and felt by his effectes, as by judgement, wyll, and by the new heavenly and godly workes.

10. All ſenſyble and worldly imagynations, all fanſying of joyned or contynuall places, are to be put away from this partycipation and unytie, which in the word of God is knowen to be mervelous, and with reverence to be pondered and dyſcuſſed by the new mans lyvyng, as by his effectes.

11. The Holy Ghoſt thought it not inough to declare unto us, how that we be endued wyth the ſpirit of Chriſt by his merites, but he doth publiſh alſo that we do lyve by his interceſſion and working. He furthermore aſſureth us that we have him with us, that he dwelleth in our hartes, and that we receyve him in the holy ſupper. Theſe be the thinges which we ought to tell openly and to fortefye.

12. Theſe are Metaphors and borowed ſpeeches, lyke as other wherby we expounde the matters of regeneration. For unto ſuch matters as the naturall man perceyveth not, can no proper names by geven, but ſuche tranſlation of wordes as the Holy Ghoſt doth uſe, and ther cannot be devyſed more proper, more mete for the purpoſe, nor more famouſe wordes then they are.

13. It is not mete therfore that we ſhould attempt to 126

expound theſe Metaphors with our own proper wordes, wherof we be all together deſtytute in matters of regeneration, neyther is it convenyent that we ſhould deface theyr perfection wyth more ſlender Metaphors, and wyth ſuch geare as be of kinred to our natural reaſon.

14. We muſt beware that with no ſuperſtitious, ſtately eloquence, we do make darke the brightnes of the Lordes commandement, unto ſuch as have their eyes lightened on every ſyde by fayth. We muſt in lyke maner take heede we demynyſh not the force and majeſty of Chriſtes ſacraments ſet furth by the Holy Ghoſt, rather of us to be beleved, then by our naturall reaſon to be out-ſearched, as by the expoſition rather proceding of our owne imagynations, then of the very word of God, and of the nature of his ſacraments.

15. The Word is made fleſh, that their myght be both God and man in one ſubſtaunce, and ſuch as was a very earthely man, which dyed, roſe againe from the dead, aſcended into heaven, remayneth in the heavens, and ſytteth on the right hand of the father, which governeth and fulfylleth all things, and in the ſyght of all the world he ſhall come agayne in the clowdes to judge the quycke and the dead. And they all muſt nedes receyve their owne bodies againe. All theſe things truly do ſo farre paſſe the reache of mans wyt, that of neceſſitye we muſt lay hold of them by fayth.

16. Fayth, bycauſe ſhe is practyſed and fortyfyed in the dayly uſe of theſe things, cauſeth them clearely and manyfeſtly to appeare, even as ſhe doth make all the other miſteries of Chryſt, to ſuch as doth perfectly beleve. Which thinges ſhould be made darke unto us, if we would ſuffer our ſelves to make inquirye of them according to the trade of our own reaſon, following her natural princyples.

17. Chriſt our Lord is for ever both God and man, he is the head of all the ſayntes, and the firſt begotten among

the children of God. Wherfore we muſt ſo marke with our myndes, and expres in wordes the propertyes of the natures, that by no maner of imagynations we ſeparate the unity of ſubſtaunce.

18. There is nothing better agreeth with it ſelfe, then doth the word of God, ſo that what ſo ever the ſcripture ſpeaketh of Chriſtes beyng among us, of the receyvyng of him, of his abyding, and dwelling in us, and eatyng of him, agreeth all together, and is conſonant with theſe evydent ſcriptures, openly declaring that he hath forſaken the world, that he is in heaven, yea and that he hath a very body, and therfore lymited and bounden in one place.

19. When we therfore entreate of the miſtery, eyther of the ſupper of the Lord, or of Chriſtes plaine preſence with us (for why ſhould we not ſay that he is preſent, which dwelleth in us, and is in the mydſt of us) it is to no purpoſe to lay agaynſt the preſence of him ſuch places of ſcripture, as declare Chriſt to have departed from this world, to be in heaven, and to be very man, havyng a very 127
body, and therfore ſuch a body as is bounded in a place, which may not be placed in all or many places at one tyme.

20. For Chriſtes preſence, whether it be offered or declared, eyther in the word onely or els in the ſacramentes, is no preſence of place, neyther of ſenſies nor of reaſon, nor yet no yearthly preſence, but it is a ſpiritual preſence, a preſence of faith, and an heavenly preſence. For as much as we are conveyde into heaven by faith, beyng placed in Chriſt. So that we lay hold upon him and embrace him in his heavenly majeſtye, all be it he be here offered and declared after a ſorte unto us in the glaſſe, and darke ſpeaking of ſenſyble wordes and ſacramentes.

21. The Antichriſtes make the ſimple people to beleve by theſe wordes, that we receyve and have Chriſt here preſent after ſome worldly faſhion, that is to ſay, eyther in-

cloſed with the bread and wine, or els that he is preſent under their accydences, ſo that ther he ought to be honoured and worſhipped.

22. Let them therfore that be apt to learne, be taught that ther is no preſence of Chriſt in the ſupper, but onely in the lawful uſe therof, and ſuch as is obtayned and gotten by fayth onely. As for the other ſort, byd them adew as the blynde guydes of the blynde, and that plantyng which our heavenly Father hath not planted. For ſuch as heare not Gods word, are not borne of God.

23. We muſt tourne away from their diſceytes and craftes, from which we ought verely to withdraw our ſelves, howbeit they cannot be avoyded other wayes then by the true expounding of Gods word, yea and that but only of them, whom the Lord himſelf hath taught by the miniſtration he hath committed to us.

24. The good men moreover hearing, that Chriſt in the ſacramente is preſently geven, receyved and had, do imagyne a certaine preſence of place, and many tymes they fantſye alſo, that God himſelf is bounded in a place, havyng a body, even as he were a man.

25. They muſt therfore be contynually taught that theſe heavenly miſteries do paſſe all mens capaſityes, and that they muſt be perceyved and knowen in the only word of God, ſo that all worldly faſions muſt be far from our mindes, becauſe the word of God declareth Chriſt to be a very man, havyng the bodye of a man, in the which body he departed this world, and was caried into heaven, he may not therfore by no worldly maner be ſought for in this world, but after ſuch ſort as he offereth himſelfe, beyng in heaven, to be received of us. Which things are not knowen by ſenſe and reaſon, but by faith.

26. As for theſe heavens, becauſe they be above all the heavens, I dare not by the predicamente of our reaſon diſcuſſe what they be, but by the wordes of the ſcripture.

But the ſcripture diſcribeth them not by the diſtaunce of places, but by the majeſtye of God and his bleſſednes, openly declaring, that ſuch heavenly blys hath not come into the hart of man. 128

27. I do not perceyve what further knowledge the holy fathers would geve, writing of the proper place of Chriſtes body in heaven, but that we ſhould obſerve the propertye of both the natures in Chriſt. So that as it is the propertye of the godly nature *to be in every place, and to fulfyll all things, even by his ſubſtance;* ſo it is the propertye of the nature of man, to be lymited in place and ſtate, not to be ſpread abroade in many or in all places at once. Theſe things agree with the ſcripture, albeit we place not Chriſtes body in heaven after the maner of the fourth booke of Ariſtotle's Naturalls. Yea, let us hardly kepe our ſelves in ſuch things that the ſcripture do ſpeake of the heavens, and of Chriſtes ſytting in heaven.

28. I have a conſcience in ſo high miſteries, to allow ſuch kinde of ſpeaking as is not taught in the ſcripture, though ſuch be much uſed, yea and that by the authority of the holy fathers, for to what point, through ſuch ſpeakyng, the devyll and antychriſt hath brought us, we all lamentably complayne.

29. Wherfore with reverence, and in a true meanyng, I wyll underſtand the ſayinges of the holy fathers as touching the mutation of the ſygnes. I wyll never graunt their ſayings ſo to be taken, as to mutch ſtraunge from gods worde, and after ſuch ſort as men myght now a daies be overthrowen with Antichriſtes doctrine into the idolatrye, which of all other is moſt deteſtable.

30. So likewyſe if any thing may be found, that the holy fathers have wrytten of Chriſt placed in heaven, more then the ſcripture doth certaynely teach, I wyll not without reverence refuſe it, nor yet wyth any man contend therin, for I have nothing to ſay that ſuch writyng is contrary to any place of ſcripture. I do but only deſyre that no

neceſſary doctrine be made therof, and that I may be ſuffered to abyde in the playnes of Gods written word.

31. But they will ſay, that a man well expert in faith, when he heareth that Chriſt is preſent in the holy ſupper, and is geven, receyved, and had with the bread, cannot refraine but imagine ſuch a preſence of Chriſt in the bread as is there placed, or els like to ſuch a thing as hath a place.

32. I cannot ſe how the wordes of the Holy Ghoſt ought to be refourmed, becauſe of the weakenes of our underſtanding, either that we ſhould allow ſuch utteraunce of wordes, wherby it might appeare that the Holy Ghoſt had not uttered the matter circumſpectly and ſtrongly inough, yea and that moſt aptly and effectually, as well to the edefying of faith, as to the putting away of all errours.

33. Theſe now be the wordes of Chriſt: *Where two or three be gathered in my name, ther am I in the mydſt of*
129 *them.* In the name of Chriſt we aſſemble together at the Lords Supper rightly miniſtred. In the world we be, yea and ſomewhere placed, and wherſoever we be, Chriſt is among us, which notwithſtanding is not in the world, and alſo dwelleth in our hartes. But we cannot perſeive nor attaine it, neyther by our ſenſe nor by reaſon, but by faith. For how can the head be away from his body? Wherfore I defyne or determine Chriſtes preſence, howſoever we perceive it, either by the ſacraments or by the word of the goſpell, to be onely the attainyng and perceyving of the commodities we have by Chriſt both God and man, which is our head raignyng in heaven, dwelling and lyving in us. Which preſence we have by no worldly meanes but we have it by faith and take the fruit therof when it is offered us in the word, and in the ſacraments. But the force therof we feele in all our parties and powers, what tyme by the ſpirit of Chriſt they be ſanctifyed and renewed unto obedience and godly lyfe.

34. He is called preſent by ſome knowledge of per-

ceyvyng him, even as one may be called preſent with an other, and ſo we do ſay, that they be here preſent, whom we know by hearing or by ſyght to be preſent, but now the thing which we know by faith, is much more certaine then any thing we can know by ſence or reaſon. Why may not we then ſay that Chriſt our head is preſent with his members, when we know by faith that he both liveth and dwelleth in us?

35. They ſay, that the holy fathers expound the ſcriptures recording the Lords preſence, that Chriſt by his Godhead, by his majeſty, and by his providence, is preſent with us, yet lyving in this world. Truth it is, but the Lord ſaith: *I am with you unto the worldes end;* and Paule affirmeth, that *Chriſt lyveth and dwelleth in our hartes.* Yea and the holy fathers themſelves declare, that we have Chriſt preſent in the ſacrament of baptiſme, and in the meate and drink of the aulter, which call that preſence carnall that is knowen by our ſenſes, and is ſet over againſt the preſence which we have by faith.

36. Faith truly embraceth Chriſt both God and man, and kepeth him preſent: which by his Godhead is not onely preſent in the congregation of his ſaintes and in his members, but is alſo preſent in every place. But ſome cannot be contented, unles we graunt that we have his body and bloud really, carnally and ſubſtantially preſent in the ſupper.

37. Wyſe and good men will eſchew all uncertaine wordes in every talk and ſpeaking, how much more are they to be avoyded in Chriſtes ſacramentes? Moreover, in the treatyſe of Chriſtes ſacraments we may juſtly refuſe ſuch ſtraunge wordes as be not uſed in the ſcripture, unles they may be perfectly applied for the declaration of Chriſtes truth. For ſuch uncertaine wordes doth more darken the true doctrine, and therfore we muſt not medle with them, except ther be ſome conſideration of the uſing of them.

38. I would wyſh theſe wordes *realiter* and *ſubſtantialiter* 130

to be altogether refuſed, neither to be allowed in reaſonyng to or fro, becauſe we ſhall ſeme to graunt their contraries, and to ſay that Chriſt is receyved counterfeytlye and accydently, if we deny him to be received in the ſupper really and ſubſtantiallye.

39. If the matter ſo require that theſe words be brought into reaſonyng, I would, for the maintenance of Chriſtes truth againſt the adverſaries, among the children of God, defyne theſe wordes *realiter* and *ſubſtantialiter*, as if one would underſtand by the preſence of the Lord really and ſubſtantially, that he is received *verely in dede by faith*, and his ſubſtaunce is geven in the ſacrament; but if he would enterlace any worldly preſence with theſe words, I will deny it, becauſe the Lord is departed this world.

40. I can never admyt or allow theſe words *carnally* and *naturally*, becauſe they bring in a meanyng that he is receyved with our ſences.

41. Hereby I thinke it evydent, agreeable to the holy ſcripture, and according to the reverence we owe to God and his ſcripture, and toward the auncient church, that we ſhould frame our ſelves to the words of the Lord, of his Apoſtles, and of the auncient Church, and to ſay that ther is geven and receyved the body and bloud of the Lord, that is to ſay, very Chriſt himſelfe both God and man, but he is geven with the word and the ſignes, but received with true faith, and that he is geven and received to the end that we may move and lyve more parfectly in him, and he in us.

42. And I thinke it an eaſy thing to make anſwer, when they ſay that the thing which is already, cannot be received, and that he which cometh to the Lords ſupper, and hath not Chriſt in himſelfe, receiveth not Chriſt there, but he receiveth death. Truly Chriſt muſt be geven and received of us, tyll nothing of ours be left in us, but he all thing in us, and we wholly in him, and no part in our ſelfe. And we ſay that the partaking of Chriſt, which

we have in baptiſme, is ſtrengthened and augmented in the Lordes ſupper. But ye will ſay the ſame is done, what time the goſpell being read, or heard, is received by faith. So it is indede, neither hath the Lords' ſupper, or geveth, any other thing els, but that he hath left therin things viſible, for the viſible words of Chriſt be applied therin. And they are not without force and effect to the ſaintes, becauſe they be applied by the Lords ordinaunce, all whoſe words and ordinaunce, have lyfe and ſpirite.

43. Wherfore I truſt, that hereby men may perceive what I beleve as conſerning the gevyng, miniſtring, receyving, and partaking of the Lords body and bloud in the ſupper, which doth agree right well with the ſcripture and with the doctrine of the auncient church. So that after this manner I acknowledge Chriſt, that is to ſay the partaking of his ſalvation to be geven and taken in the holy ſupper.

44. If I be enquired, who geveth and miniſtreth the 131
Lords body, I mean the lyvely participation of theſe things and of Chriſt wholly, I ſay, that Chriſt which is in the midſt of his, whoſe words theſe be, *Take* and *Eate*, is the chiefe and principal gever of his own ſelfe, and the miniſter doth lyke ſervice to him herein when he geveth himſelfe, even as he doth when he geveth himſelfe in the preaching of the goſpell, and in Baptiſme. And for this miniſtration ſake, Paule juſtly doth write, how he by the goſpell had begotten the Corinthes unto the Lord, and had written Chriſt in their harts, and that he had traveled in birth of the Galathians.

45. As touching the uſe of bread and wyne herein, If I be demaunded, I will anſwer that they be *ſignes exhibityve*, that is to ſay, ſuch ſignes as do geve the things ſignifyed, by the which ſygnes the Lord doth geve himſelfe, being the celeſtial bread of everlaſting life, after the ſame maner as he gave his diſciples the Holy Ghoſt by the ſigne of breathing of his mouthe, and likewiſe as by the laying on of his hands, he gave both bodelye health and ghoſtly health.

Lyke as he gave ſyght by the clay made of his ſpittle, and as he did give circumciſion of the fleſh, and in ſuch ſort as he geveth regeneration by baptiſme.

46. We have an everlaſting lyfe through the faith we have in the love that God the father hath toward us. This faith hereunto leaneth, is preſerved and encreaſed. For as much as Chriſt, Gods ſonne, giveth himſelfe with all his merites unto us, lyveth in us, delyvering us from our ſynnes, ſhall raiſe us from the dead, and bring us to a parfyt heavenly and bleſſed lyfe. For this cauſe, that is to ſay, for the nouriſhment of thys faith, it was the Lords pleaſure to uſe herein the ſignes of meate and drincke, and geve his fleſhe ſpiritually to be eaten by the ſigne of bread, to be eaten bodely; and his bloud ſpiritually to be dronke, by the ſigne of wine to be dronken bodely, and ſo (as it is before ſaid) he geveth in the ſupper the ſame partaking of himſelfe by the ſignes, and by his words, which in the ſixt of John by words onley he hath ſet out.

47. If I be demaunded, what maner of joynyng may be betwyxt the glorified body of Chriſt and ther determinately placed, and the corruptible bread here in earth, conteined in a ſenſyble place; I anſwer, even ſuch as is betwyxt the regeneration and the dipping in the water, and as is betwyxt the Holy Ghoſt, and the breath of Chriſtes mouth, which I do call the *joyning in the covenant*. For ſo mutch as they that with a true and lyvely faith be partakers of theſe ſignes bodely, ſpiritually receive in dede an aſſuraunce, with an encreaſe of the partaking of the Lords body and bloud. So they be members of Chriſt, fleſh of his fleſh, and bone of his bones, and therby they grow more and more into the perfection of the ſame.

48. Whoſoever therfore maketh theſe ſignes of Chriſtes preſence beſide the uſe that the Lord hath appointed them unto, (which is to be eaten and dronken in this ſacrament,) bringeth men into abhominable rage and madnes to ſet up idolatry. Neither receiveth he any thing at all of that
132 food which the Lord geveth to his, that taketh in hand

to eate and drincke theſe ſacraments without a lyvely fayth in Chriſt, but receyveth death and dampnation to himſelfe.

49. Such as be altogether ungodly, ſay I, that in the holy ſupper they receive nothing of Chriſt: ſuch as have faith, and yet make no difference of this meate (as certain of the Corinthes, which were blamed of the Apoſtle, dyd,) as I cannot deny them to receive Chriſt in the ſupper through the faith which they have, even ſo I will not ſay that they have eaten Chriſt. If ſo be that they do not rightly practyſe their faith by the religious dyfference-making of ſo high miſteries, which is the ſpecial eatyng of this meate. For ſuch are lyke unto them which taking meate in their mouthes, eyther chew it not, or els, let it not downe, or when it is letten down, digeſt it not, ſo that in a little while, or ſoone after, they vomit it up againe.

50. If I be enquired as concerning the Lords words (*This is my body*) what thing is demonſtrate or ſhewed here, I ſay, that to the ſences it is bread, but to the mynde or underſtanding, it is the Lords body, even as in all ſpeeches wherin inſenſible things are exhibited or geven by ſenſible ſignes. So that the meanyng is, the thing which by this ſigne I geve unto you, is my body which is delyvered for you. As the Holy Ghoſt ſpeaketh of the circumciſion, ſaying, *This is my Covenaunt*, that is to ſay, the thing that by this ſigne I ordeine unto you, is my covenaunt to be obſerved betwixt me and you, &c. After ſuch ſort are we wont to ſpeake of the ſignes which do ſignifye or betoken a thing, albeit they do not exhibit the thing they betoken, as when we do ſay of the Emperours image, This is themperour that ſubdued Fraunce, that is to ſay he is repreſented by this image. Gen. xvii.

51. I obje&t or ſay againſt tranſubſtantiation: *This cup is the new teſtament*; *This*, that is to ſay, Circumciſion, *is my covenaunt*, and, *the word is made fleſh*, we may not conclude and determyne either the *Cup* or the *circumciſion* to

be chaunged into a covenaunt, and the *Word* to be chaunged into fleſh. We may not therfore determyne and conclude by theſe wordes of the Lord, which in gevying of bread did ſay; *Take, this is my body*, that there is a chaunge of the bread into the Lords body. For there is no maner of ſuch ſpeaking, no not in all the ſcripture, that do ſhewe ſuch an alteration called a *Tranſubſtantiation*, as the *papiſtes* do imagine. For wythout ſure auctoritie of the ſcripture, no Article of the faith may be ordeyned.

52. And ſo I thinke it evident, that three thinges are geven and received in the Lords ſupper of them that rightly communicate at the Lords table. Firſt bread and wine, nothing in themſelfe chaunged, but that they are, by the wordes and the ordinaunce of the Lord, made all onely the ſygnes. Secondly, the ſelfe body and bloud of the Lord, that by theſe we maye the more parfectly communicate in the participation of the regeneration, or rather, to have the more parfyt partaking of theſe, or elſe, that they may be of more perfection in us. Thirdly, the eſtabliſhing of the new Teſtament of the forgevenes of ſynnes, or of us by election to be made the ſonnes of God.

133 53. I call the ſigns, after the mind of Ireneus, an *earthly thing*. The partaking of the Lord to be as the effect therof, I call the eſtabliſhing of the new teſtament the *heavenly thing*, and therefore to be laid hold upon only by faith, and not to be wrapped in with any worldly imaginations.

54. And foraſmuch as in the ſupper, we be not all only admoniſhed of one Chriſt, and of the partaking of him, but alſo we do receive him, I had leaver yet ſay, according to the Lords words: *Take and eate*, &c. that in the bread and the wyne, the body and bloud is geven, and that they ſignify the Lord. So that the bread here, is as well a ſign of the Lords body exhibitive, I mean, which geveth the thing ſignifyed, as to be but a bare ſigne. Wherfore certain of the fathers have well uſed herein the word of *Repreſenting*. For truly I think we muſt moſt chiefly ex-

pres the thing that is here moſt principal. For this word *Accipite*, is all together a word of gevyng or delyvering.

The Lord geve us grace that we may all ſpeake one thing to the edyfying of the faith among us.

Amen.

Subſcribed.

Martin. Bucerus D. Profeſſor.
Theologiæ Cantabrigiæ.

NUM. XLVII.

Biſhop Hoper to the Clergy of his Dioceſs of Gloceſter.

To the glory of God the Father, the Son, and the Holy Ghoſt.

FORASMUCH as of all Charges and Vocations, the Charge of ſuch as be appointed to the miniſtry and function of the Church is the greateſt; it is to be provided and foreſeen, that ſuch as be called and appointed to ſuch Vocation and Office, be ſuch as can ſatisfy the ſaid Office. Which may be done as S. Paul ſaith, two manner of wayes. The one if they be of ſound doctrine, apt to teach, and to exhort after knowledg, and able to withſtand, and confute the evil ſayers. The other, if their Life and maners be unculpable, and cannot juſtly be blamed: Which conſiſteth in this; if the miniſter be ſober, modeſt, keeping hoſpitality, honeſt, religious, chaſt; not diſſolute, angry, nor given to much wine, no fighter, no covetous man, ſuch as governeth wel his own houſe, and giveth an example of vertue and honeſty unto others. For as the godly life and converſation of the Parſon, or Doctor, doth no leſs avayle in the reformation of others, then the doctrin it ſelf; ſo likewiſe they, who have no reſpect nor regard what evil, miſchievous and deviliſh example of life outwardly appeareth to be in them, cannot have in them any juſt authority to reform or correct the faults of others. For by what juſt 134

E MSto. privato.

means canſt thou reprehend and blame any other in that fault, wherin thou thy ſelf art to be blamed? Or by what occaſion canſt thou preach chaſtity, or deſire to have the ſame in another man, when as thou thy ſelf, deſpiſing both God and holy matrimony, doſt other nouriſh or keep a whore, or concubine at home in thy houſe, or elſe muſt defile other mens beds? Nother is he any thing les to be aſhamed, that wil perſuade others to Live in ſobriety, he himſelf being drunk. Wherfore what authority ſhal he obtain or get unto himelf and his miniſtery, which is daily ſeen and marked of men, to be a common haunter of Alehouſes and tavernes, of whores, cards, dice and ſuch like.

Hereby ſhal you perceive and know, how that the old Prieſts and paſtors of Chriſts church did by their truth and gravity, ſubjugate and bring under the hardnecked and ſtif, ſtubborn Ethnicks, and cauſed them to have the ſame in fear. In ſo much that the wicked Emperor Julian cauſed the prieſts of the Pagans to order their lives according to the lives of the others. But look what authority and reverence the old ſeverity and gravenes of the Paſtors and Prieſts did bring unto them at that time, even as much ſhame and contempt (or elſe a great deal more, as I fear) doth the Letchery, Covetouſnes, Ambition, Simony, and ſuch other corrupt maners, bring unto moſt prieſts, paſtors and miniſters, that be now in our dayes, of al men. Wherfore I being not forgetful of my office, and duty towards God, my Prince, and you, do deſire and beſeech al you, for Chriſts ſake, who commanded that your Light ſhould ſo ſhine before men, that they ſeing and perceiving the ſame, might glorify the father, which is in heaven.

Give your diligence, Welbeloved brethren, together with me, ſo that the dignity and majeſty of the order of Prieſts, being fallen in decay, may not only be reſtored again, but that firſt and principally the true and pure worſhipping of God may be reſtored; and that ſo many ſouls being committed to my faith and yours, may, by our wholſome doctrin and cleannes of converſation, be moved unto the true ſtudy of perfect charity, and called back from al error

and ignorance; and finally, to be reduced and brought unto the high Bp. and Paſtor of Souls, Jeſus Chriſt, and to the intent yee may the more eaſily perform the ſame, I have, according to the talent and gift given me of the Lord, collected and gathered out of Gods holy word, a few Articles: Which I truſt ſhal much profit and do yee good. And if that any thing ſhal be now wanting or lacking, I truſt by the help of your prayers and good counſil, they ſhal be ſhortly hereafter performed. Let every one of you therfore take good heed to approve your ſelves faithful and wiſe miniſters of Chriſt. So that when I ſhal come to viſit the Pariſhioners committed to my Cure, and come from God and the Kings Majeſty, yee be able not only to make anſwer unto me in that behalf, but alſo unto our Lord Jeſus Chriſt, judge both of the quick and the dead, and a very ſtreit revenger of his church. Thus fare you wel unto the day of my coming unto you.

NUM. XLVIII. 135

Hoper, Biſhop of Gloceſter, to Sr. William Cecyll Secretary of State.

THE grace of God be with you, Amen. Syns my commyng down, I have byn at Worceſtre, gentle Mr. Secreatori, and thought not to have departid thenſe, til I had ſet thinges in a good order, as nere as I could. But the negligence and ungodly behaviour of the miniſters in Glouceſterſhire compellyd me to retourne, except I ſhuld leave them behynd as far out of order, as I ſhould fynd the other, to whom I am going unto. I have ſpoken with the greateſt part of the Miniſters, and I truſt within theſe ſix dayes to end for this time with them al. For the love of God cauſe the Articles, that the Kings majeſty ſpake of, when we toke our othes, to be ſet forth by his autorite. I dout not but they ſhal do mouch good. For I wil cauſe every miniſter to confeſſe them openly before there Pariſheners. For ſubſcribing privatly in the paper, I perceave, Sir W. H. MSS.

little avaylyeth. For notwithſtanding that, they ſpeak as ivel of godd faith, as ever they did before they ſubſcribyd. I left not the Miniſters of Glouceſterſhire ſo farre foreward, when I went to London, but I found the greatiſt part of them as farre backward at my commyng home. I have a great hope of the people. God ſend good Juſtices, and faythful miniſters in the Church, and al wil be wel.

For lack of hede Corne ſo paſſith from hens by water, that I fere mouch we ſhal have great ſcarſite this yere. Doubtles men that be put in truſt, do not there dewties.

The Statute of Regrators is ſo uſid, that in many quarters of theſe partes it wil do little good: and in ſome parts, where as licence by the Juſtices wil not be grauntyd, the people are mouche offendid, that they ſhuld not, as wel as other, bagge as they were wount to do.

God be praiſid yet al things be quiet, and I truſt ſo wil contynew. Thus deſiring God to contynew you long in health to his pleaſure, fare ye wel: and for gods ſake do one yere, as ye may be hable to do another. Your health is not the ſureſt: favour it as ye may; and charge it not to farre. Ye be wyſe and comfortable for others; be ſo for your ſelf alſo. I pray you let god be the end, where unto ye mark in al your doyngs. And if they for lack of knowledge then happen otherwyſe then ye would, the thing ye ſoughte ſhal partly excuſe your ignorancie, that may happ to myſſe men in weighty afferes. If ye ſe the meanes godd, and yet ivel follow of them, content your ſelf with patience. For the ſecond cauſe, when god wil, be it never ſo like to bring forth the effect, myſſeth her purpoſe: as ye know by Wiſe mens counſells, that rulyd in Commune wealthes before you. God geve his grace to loke alwayes upon hym, and then with mercy let hym do his holy wil. Glouc. 6. Julij, 1552.

Yours with my dayly prayer John Hoper,
Busſhop of Worceſtre.

To the Rt. Honorable my ſingular frynd
Sr. William Cecill Kt. one of the
Kings Majeſties chiefeſt Secretories.

Another of the ſame Biſhop to the ſame Perſon. 186

THE grace of God be with you for ever, Amen. I have wroten herewith long letters to the Councel; yet not ſo long as the matter conteynyd in them doothe requyre. I truſt it wil be your chaunce to read them, that the mater may be the better underſtand. Ye know I am but an ivel Secretarie, Do the beſt ye can they may be wel taken. It is truth that I write, and goddes cauſe. Let god do as his bleſſid pleaſure is with it. I have ſend the maters, that theſe two Canons, Johnſonne, and Joyliffe diſlyke, in writing. Where by ye may underſtand what is ſaid of both partes. The Diſputation Mr. Harley can make trew relation of, and how unreverently and proudely Joylyffe uſyd both hym and me. Sir W. H. MSS.

For as mouch as my juriſdiction ceſſith until the Letters patent be paſt for both churches, theſe ſhal be to praye you to optayne the Kings Majeſties letters for my warrant in the mean tyme. For in caſe I do not at this tyme take accompt of the clergy in Worceſtre and Gloceſtreſhire, how they have profityd ſyns my laſt examining of them, it wil not be wel. Alſo ſouch as I have made ſuperintendents in Glouceſtreſhire, if I commend not my ſelf, preſently, there wel doings, and ſe what is ivel donne, I ſhal not ſee the goodd I loke for. Ah! Mr. Secretarye, that there were goodd men in the Cathedral churches! god then ſhuld have mouche more honour then he hath, the Kings Majeſty more obedience, and the poore people better knowledg. But the realme wantith light in ſouche churches, where as of right it owght moſt to be. I ſuppoſe ye had hard, that there ſhuld be a great ſpoyle made of this church hyre. For what can be ſo wel donne, that men of light conſcience cannot make, by ſuggeſtion, to appere ivel? Doutles the things donne be no more then the expreſs words of the Kings Majeſties Injunctions, commandyd to be donn. And I darre ſaye, there is not for a Churche to preach Goddes word in, and to mynyſter his holy Sacraments, more godly within this realm. But, Mr. Secretarie, I ſee mouche myſchefe in mens hartes by many tokens, and ſouch as ſpeak

very fere meanith crauftely, and nothing leſs then they ſpeake. I have to good experience of it.

Thus god geve us wyſdome and ſtrength, wyſelye and ſtronglye to ſerve in our Vocations. There is none that eatith there bread in the ſwet of there face, but ſouch as ſerve in public Vocation. Yours is wounderful, but myne paſſith. Now I perceave private labours be but playes, nor private trobles but eaſe and quietnys. God be our help, Amen. I pray you ſend me my juriſdiction aſſone as may be. Worceſtre, 25 Octobris, 1552.

Yours, and ſo wil be whylles I live,
with my prayer John Hoper,
buſhope of Worceſtre.

Poſtſcript. When that I perceavyd my requeſt for juriſdiction made before unto you, upon further deliberation I thought it good to unrequeſt that againe; praying you to make no mention of it: and therupon wrote the letters
137 to the Councel anew. The cauſe is, I ſend for a Prefident, to ſe the juriſdiction, how it is gyven in the like ſtate as I am. Which pleaſith me not. Therefore, goodd Mr. Secretarye, let it paſs til I write unto you again.

NUM. XLIX.

A Popiſh Rhime faſtned upon a Pulpit in K. Edwards reigne.

Foxij MSS.

THIS pulpit was not here ſet,
For knaves to prate in and rayl.
But if no man may them let,
Miſchef wil come of them, no fail.

If God do permit them for a tyme
To brabble and ly at their wyl,
Yet I truſt or that be prime.
At their fal to laughe my fill.

Two of the knaves already we had,
The third is comyng as I underſtand,
In al the yerth ther is none ſo bad,
I pray God ſoon ryd them out of this land.

Prowder knaves was ther never none,
So falſe they are, that no man may them truſt.
But if God do not ſend help ſone,
They wil lay al in the duſt.

Al chriſten men at us now laugh and ſcorne,
To ſe how they be taking of hie and lowe,
But the child that is yet unborn
Shal them curſe al on a rowe.

Now God ſped thee wel,
And I wil no more mell.

The Anſwer to the Enemy.

A rope is a fytt reward for ſuch rysſhe repers,
As have ſtrowed this Church ageinſt the Kings prechers.

THE Pulpits are now repleniſhed with them that prech the truthe,
And Popiſh traitors baniſhed, which ſeemed to you great ruthe.
But yf you and the Freers were clean owt of this land,
This realme to the laſt years, ful firme and ſure ſhould ſtand.

When ſuch as with you truſt ſhal al ly in the duſt,
And ryſe thereout agayne unto perpetual payne,
With them that laugh and ſcorne eyther at hye or lowe,
Had better not been borne ſuch evil ſeeds to ſowe.

Yee pray God ſpede them wel, and ye wil no more mell;
Forſothe ye have ſaid wel; But if ye may be knowen,
Ye are like for to be taken, and quartered like a baken,
And of your frends forſaken, for theſe ſedis ye have ſowen.

Like as the laſt yere Traitors were knowen, 138
By ſtanding in the felds with weapon and ſwordes,

So this year their treaſon is ſowen,
In traiterous bills and railing words.

Some of their carcaſes ſtandith on the gates,
And their heads moſt fyttely on London bridge.
Therefore, ye Traytors, beware your pates,
For yf ye be founde, the ſame way muſt ye tridge.

God ſave the Kings Majeſtie long for to reigne,
To ſuppreſſe al rebells, and truthe to maynteyne.

An old Song of John Nobody.

I.

Privati MS. IN December, when the dayes draw to be ſhort,
After November, when the nights wax noyſome and Long;
As I paſt by a place privily at a port,
I ſaw one ſit by himſelf making a ſong.
His laſt talk of trifles, who told with his tongue,
That few were faſt i'th'faith, I feyned that freake,
Whether he wanted wit, or ſome had done him wrong.
He ſaid, he was little John Nobody, that durſt not ſpeak.

II.

John Nobody, quoth I, What news? thou ſoon note and tell,
What maner men thou mean, that are ſo mad.
He ſaid, Theſe gay gallants, that wil conſtrue the goſpel,
As Solomon the ſage with ſemblance ful ſad,
To diſcus divinity they nought adread.
More meet it were for them to milk kye at a fleyke.
Thou lyeſt, quoth I, thou Loſel, like a leud lad.
He ſaid, he was little John Nobody, that durſt not ſpeak.

III.

Its meet for every man on this matter to talk,
And the glorious goſpel ghoſtly to have in mind,
It is ſothe ſaid that Sect, but much unſeemly ſcalk,
As boyes babble in books, that in Scripture are blind:
Yet to their fancy ſoon a cauſe wil find.
As to live in luſt, in lechery to leyke.

Such Caitives count to be come of Cains kind.
But that I little John Nobody durſt not ſpeak.

IV.

For our Reverend Father hath ſet forth an order,
Our ſervice to be ſaid in our Seignours tongue:
As Solomon the ſage ſet forth the Scripture,
Our ſuffrages, and ſervice with many a ſweet ſong,
With Homilies and godly books us among.
That no ſtiff, ſtubborn ſtomacks we ſhould freyke.
But wretches nere worſe to do poor men wrong.
But that I little John Nobody dare not ſpeak.

V. 139

For Bribery was never ſo great, ſince born was our Lord,
And Whoredom was never les hated, ſith Chriſt harrowed Hel:
And poor men are ſo ſore puniſhed commonly through the world.
Thus would it grieve any one, that good is, to hear tel.
For al the homilies and good books, yet their hearts be ſo quel,
That if a man do amiſs with miſchefe they wil him wreake.
The faſhion of theſe new fellows, it is ſo vile and fell,
But that I little John Nobody dare not ſpeake.

VI.

Thus to live after their luſt, that life would they have,
And in letchery to lyke al their long life;
For al the preaching of Paul, yet many a proud knave
Wil move miſchiefe in their mind both to maid and wife;
To bring them in advoutry, or elſe they wil ſtrife,
And in brawling about baudery, Gods Commandments break.
But of theſe frantic il fellowes few of them do thriſe.
Though I little John Nobody dare not ſpeak.

VII.

If thou company with them they wil curriſhly carp, and not care,

According to their foolish fantasy, but fast wil they nought.
Prayer with them is but gesting; Therefore they it forbear.
Both Almes deeds, and holinesse, they have it in their thought.
Therefore pray we to that Prince, that with his blood us bought:
That he wil mend that is amiss. For many a man ful freyke
Is sorry for these Sects, though they say little or nought,
And that I little John Nobody dare not once speake.

VIII.

Thus in no place this Nobody in no time I met,
Where no man then nought was, nor nothing did appear;
Though the sound of a Synagogue for sorrow I sweat,
That Hercules through the cocles cūi cause me to hear.
Then I drew me down into a dale, where as the dumb deer,
Did shiver for a shower, but I shunned from a freyke.
For I would no wight in this world wit who I were,
But little John Nobody, that dare not once speake.

NUM. L.

John a Lasco's Letter from Emden, signifying the dangerous condition they were in, and the Persecutions they expected.

Clarissimo viro Domino Stellæ, a consiliis et literis supplicibus Illustrissimi Domini Principis: Domino et fratri meo observandissimo.

Cotton. MSS. Titus B. II. in the British Museum. MS. Lond. 2. 2nd 140

SCUM mihi ad aures pervenisset, illud effet, facere non potui quin ad te quoque scriberem. Vir Clarissime, memor videlicet illius, quod te mihi hic scripserim, cui mea omnia nota pro sua effe volui. Volui itaque tibi de meo hoc rostro significare: utinam me fefellisset! Sentio, gratia Do-

mino, uſum: et me ex Anglia in Friſiam Orientalem, intra triduum, trajeciſſe. Navis præfectum a Domino Protectore nobis additum habebamus, virum optimum et fideliſſimum: qui Dominum Comitem Bremam uſque eſt ſequutus, ut certi aliquid, opinor, ab illo vobis adferat. Ego quæ ſcio ad Dominum Cantuarienſem omnia perſcripſi, ut Illuſtriſſimo Domino Protectori exponat: quæ tibi quoque incognita non fore puto. Scripturus alioqui eadem ad te omnia, ſi non id parum neceſſarium, adeoque et ſupervacaneum eſſe judicarem. Nos hic crucem certiſſimam expectamus, et ad eam perferendam mutuo nos in Domino cohortamur, cum invocatione nominis ſancti ſui: ut per patientiam et fidem, ferendo, ſuperemus omnia, quæcúnque in nos permittere ille volet, ad nominis ſui gloriam, et noſtri probationem. Certi illum curam noſtri habere, et ita potentem eſſe, ut omnes omnium hoſtium phalanges, quicunque ſint tandem illi, unico oris ſui verbo ſternat momento uno: et rurſum ita bonum, ut ne pilum quidem temerè e noſtro capite detrahi patiatur, etiamſi nos totus mundus impetere conetur. Támque nobis malè velle non poſſit unquam, quàm mater infanti ſuo, quàm denique oculi quiſque ſui pupillæ malè velle non poteſt: imo vero, quàm non poteſt non eſſe perpetuò Deus, Laudandus in omnibus quæcúnque in nos permittit: cum nihil in nos alioqui niſi noſtro ipſorum bono, inque noſtram adeo ſalutem, permittat. Huic igitur nos totos committimus, et cum omni tolerantia expectamus quicquid in nos permittere ille velit. Si nos hinc pelli contingat, ſcis quinam ſit animus meus. Quòd ſi quid tu interea de mea iſtic vocatione intellexiſti, quemadmodum ad te ex Jermouth ſcripſeram, aut ſiquid te adhuc intelligere poſſe putas, quæſo te, Vir integerrime, ut mihi per amicum hunc et fratrem meum, Robertum Legatum, gentilem veſtrum, civem noſtrum, ſignificare velis. Germania ferè tota, præter Saxonicas (quas vocant) et Maritimas civitates, ac Principes aliquot, *Interimizat*. Helvetij legatos Cæſaris, qui ad repetendum Ducatum Sabaudiæ venerant, finibus ſuis non auditos, ut dicitur, excedere juſſerunt. De me plura hic Robertus noſter, Vale. Uxorem tuam, Dominum Czechum noſtrum, Dominum Morofinum diligenter ſalvere jubeo: méque

vobis omnibus totum ex animo commendo. Raptim. Æmdæ, nona Aprilis, Anno 1549.

Tui ſtudioſiſſimus,
Joannes à Laſco,
manu propria.

Cuperem ſcire num fructus aliquid attulerit, mea illa nondum abſoluta ad herum tuum admonitio, quam tibi a Domino Florentio nomine meo traditum eſſe non diffido: et num putes illam mihi porro abſolvendam eſſe. Doctori Turnero multam ex me ſalutem dicito, quæſo.

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NUM. LI.

A Laſco's requeſt, that thoſe of his church might have a Warrant from the Kings Councel, that they might not be diſturbed for not coming to their pariſh churches.

Clariſſimo Viro Domino Guilhelmo Cecilio, Secretario Regio digniſſimo ad manus.

Sir W. H. MSS. [MS. Lanſd. ii. 94.]

RURSUM perturbantur quidam è noſtra Eccleſia tam in majore, quam in minore Sudwerk, Vir clariſſime, et carceres illis intentantur, niſi ad ſuas parœcias veniant. Faciunt autem id non Paſtores ipſi, ſed ædiles; qui Præfecti Eccleſiarum vocantur. Qua de re cum Domino Reverendiſſimo Cancellario heri egi. Et ille juſſit, ut cum tua humanitate agerem, ut ipſo præſente in Senatu hodie a prandio res per tuam humanitatem proponeretur: pollicituſque eſt, ſe nobis adjumento eſſe futurum in Senatu, ut mandatum in ſcripto ad omnes Parœcos et Eccleſiarum præfectos in Sudwerk et ſancta Catharina obtineamus, ne noſtri ab illis deinceps, hac in parte, moleſtentur. Sed ejuſmodi mandatum obtineri oporteret, quod per nos illis offerri, qui noſtros moleſtant, et demum per nos etiam adſervari poſſit: ne deinceps novis rurſum mandatis impetrandis (ſi forte ita incidat) moleſti ſemper et Senatui ipſi Regio, et tuæ humanitati eſſe cogamur. Venturus eram ipſe ad tuam humanitatem, ſed per graviſſi-

mum capitis dolorem profectò non licuit. Mitto tamen ad tuam humanitatem hunc fratrem noſtrum, qui eſt unus è Senioribus noſtræ Eccleſiæ. Oróque ut illum benigne audiat et abſolvat. Commendo me diligentiſſime humanitati tuæ.

Tuæ præſtantiæ addictiſſimus,

Joannes à-Laſco,

[Novemb. 1552.] manu propria.

NUM. LII.

Michael Angelo, Preacher to the Italian Congregation, his complaint againſt ſome of his flock, with a liſt of their Names.

Clariſſimo Domino Sycilio, Sereniſſimi Regis Angliæ, &c. a Secretis; Michael Angelus Florius Florentinus, Italorum Concionator. S. D.

CUM diebus elapſis meam tibi enarrarem inopiam et neceſſitatem, ac meorum Italorum impietatem, mihi impoſuiſti, ut eorum Italorum nomina, quos opus erat ut convenires, tibi ſignificarem, et idcirco in calce harum mearum reperies, et cum abſque interturbatione ſeriorum negotiorum tuorum hos omnes, unà vel ſeparatim, convenire poteris, mihi non exiguum præſtabis favorem, ut te facturum ſpero. Hi omnes polliciti ſunt Reverendiſſimo Cantuarienſi, mihi omnia neceſſaria providere, et ab eis de menſe Januarij accepi tantum, quinque libras. At poſtquam viderunt et audierunt me tam aperto Marte adverſus Papæ dogmata, hypocriſim et tyrannidem concionantem, ac eorum incredulitatem et duritiam cordis arguentem, me omnino deſeruerunt. Sed hoc fere nihil eſt. Non enim ipſi impudentes erubeſcunt ore vipereo mihi et evangelio Chriſti (quod ſincere annuntio) detrahere; Et, quo auſu neſcio, (cum omnes habeant privilegia Libertatis, quemadmodum veri et naturales Angli, et juraverint eamet ſervare mandata, quæ ſervare tenentur Angli omnes,) quotidie audiunt

Sir W. H. MSS.

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Miſſas; quas ſi audirent Angli, pœnas luerent. Et cur iſti, ut merentur, non corriguntur? Et ſi ipſi quotidie nova privilegia, et novas immunitates a Sereniſſimo Rege petere non verentur, et nonnunquam obtinent, cur illis non præcipitur, ut faveant Evangelio, et abrenuntient Papæ, et dogmatibus ejus? In Scriptura divina jubentur rebelles Deo, legibus, et judicibus ſanctis, interfici ſine miſericordia: ut patet Deut. 13. & 17. Eliſeus ille tam Deo gratus Propheta, jubente ipſo Deo, inunxit Jehu in regem ad hoc, ut et domum Achabi prorſus extirparet, ac Sacerdotes omnes Baal interficeret. Jure igitur optimo poſſunt et debent hii omnes, cum adverſentur et Evangelio, et hujus tam Sancti Regis ſanctionibus, nempe pijs. Tuæ prudentiæ et pietati hoc meum negotium committendum jure exiſtimavi, cum ſis verè unus ex his, quibus ait Dominus et Servator noſter Chriſtus, *Elegi vos de mundo, ut eatis, et fructum afferatis, et fructus veſter maneat.* Certus igitur ſum, quod nihil eorum omittes, quæ ad Dei gloriam, Evangelij laudem, et meam Salutem pertinere agnoſces. Vale.

Italorum Nomina,

D. Carolus Rinuccinus.
D. Guido Cavalcanti.
D. Batiſta Cavalcanti.
D. Bartholomeus Fortini. } Florentini omnes.

D. Azalinus Selvagus.
D. Benedictus Spinola.
D. Antonius Bruſchetto. } Januenſ.

D. Chriſtoforus Mediolanenſis.
D. Batiſta Burrone, Mediolanenſis.

D. Marcus Antonius Erizo.
D. Evangeliſta Fonte. } Veneti.

D. Petrus Ciampante. Lucenſis.

D. Nicolaus de Nale.
D. Andreas de Reſti. } Raguſienſes.

mum capitis dolorem profectò non licuit. Mitto tamen ad tuam humanitatem hunc fratrem noſtrum, qui eſt unus è Senioribus noſtræ Eccleſiæ. Oróque ut illum benigne audiat et abſolvat. Commendo me diligentiſſime humanitati tuæ.

Tuæ præſtantiæ addictiſſimus,
Joannes à-Laſco,
manu propria.

[Novemb. 1552.]

NUM. LII.

Michael Angelo, Preacher to the Italian Congregation, his complaint againſt ſome of his flock, with a liſt of their Names.

Clariſſimo Domino Sycilio, Sereniſſimi Regis Angliæ, &c. a Secretis; Michael Angelus Florius Florentinus, Italorum Concionator. S. D.

CUM diebus elapſis meam tibi enarrarem inopiam et neceſſitatem, ac meorum Italorum impietatem, mihi impoſuiſti, ut eorum Italorum nomina, quos opus erat ut convenires, tibi ſignificarem, et idcirco in calce harum mearum reperies, et cum abſque interturbatione ſeriorum negotiorum tuorum hos omnes, unà vel ſeparatim, convenire poteris, mihi non exiguum præſtabis favorem, ut te facturum ſpero. Hi omnes polliciti ſunt Reverendiſſimo Cantuarienſi, mihi omnia neceſſaria providere, et ab eis de menſe Januarij accepi tantum, quinque libras. At poſtquam viderunt et audierunt me tam aperto Marte adverſus Papæ dogmata, hypocriſim et tyrannidem concionantem, ac eorum incredulitatem et duritiam cordis arguentem, me omnino deſeruerunt. Sed hoc fere nihil eſt. Non enim ipſi impudentes erubeſcunt ore vipereo mihi et evangelio Chriſti (quod ſincere annuntio) detrahere; Et, quo auſu neſcio, (cum omnes habeant privilegia Libertatis, quemadmodum veri et naturales Angli, et juraverint eamet ſervare mandata, quæ ſervare tenentur Angli omnes,) quotidie audiunt

Sic W. H. MSS.

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care, ficut et non peccare, ſi ſemper vinceret, illi naturæ præponenda eſſet, quæ ideo non peccat, quia impaſſibilis eſt. Age dic, ex terræ limo conditus quis non peccat? Et ſi bonos omnes ſuos eſſe velit Deus, non tamen illis poteſtatem peccandi adimit. Et quiſquis naturam noſtram quam diligentiſſimè inſpexerit, cum Chriſto filio dei fatebitur, *Neminem præter unum Deum bonum.* In me igitur in hujus criminis fœcem prolapſo naturam, Ampliſſime Domine, attende, in te vero, et in alijs ab hac peccati ſorde mundis, gratiam Dei, non naturæ virtutem, Laudato. Qui peccantes omnes odiſſe quærit, neque profecto ſeipſum diligit. Et ſi quoſcúnque reos mortis damnari contendit, neminem vivere patietur. Quis unquam electorum dei tam mundus ab omni Labecula criminis fuit, cui non opus fuerit quotidie rogare patrem, ut illi ſua remittat debita? Nonne omnes habent, quod plangant, et reprehenſione conſcientiæ, et mobilitate peccatricis naturæ? Et ſicut unicuíque propter ſua peccata Dei miſericordia eſt neceſſaria, ita uniuſcujúſque proprium eſt errantium omnium miſereri.

144 Hæc perſpicua comperies in unigeniti filij dei illo recto ſanctoque judicio, ab eo a Phariſeis petito adverſus mulierem in adulterio deprehenſam; qui et legem adulteram damnantem comprobavit, et judices cæteróſque omnes terrendo ad miſericordiam revocavit. Quærit Deus Opt. Max., ut regna ſubvertantur erroris, non errantes ipſi, et eos ubique jubet ſpiritu manſuetudinis inſtaurendos eſſe, non odio et perſecutione perdendos. Qui igitur vehementi errantes proſequitur odio, eos perdere, non ſanare conatur. Sed video hic te corrugare frontem audióque dicere, Num fruſtra inſtituta ſunt poteſtas regis, vis gladij cognitoris, ungulæ carnificis, arma militis, diſciplina dominantis, et ſeveritas boni patris? Non utique, ſed habent iſta omnia modos ſuos cauſas, rationes et utilitates. Non enim ordinationibus hiſce humanarum rerum adverſatur remiſſio, nec contrariatur indulgentia. Quod ſi fieri contingeret, nobis non attuliſſet Chriſtus ſuæ dulcedinem gratiæ, nec tam pijs elogijs manſuetudinem commendaſſet, ſed veteris Teſtamenti ſeveriorem legis vindictam comprobaſſet. Sed quid audeo docere Minervam, et noctuas ferre Athenas? Nonne hæc omnia in ſacris didiciſti litteris? Nonne fides, nonne pietas, non hæc tandem

ipſe te deus edocuit, cum te viti, quæ eſt vita noſtra, Chriſto Jeſu Servatori noſtro inſeruit? Moſes, cui legitur facie ad faciem dominus eſſe locutus, miſſus ad gentes, et ad fratres ſuos, ire nolebat, et ad aquas contradictionis quàm graviter deum offenderit, Dei ipſius teſtimonio, novimus omnes. Aaron, Dei Altiſſimi Sacerdos idololatriæ Iſraelitarum conſentiens, ex auro et monilibus fæminarum eorum vitulum fabricavit; illi aram extruxit, ac holocauſta immolavit: cui ſane facinori ſimile nec oculus mortalium vidit, nec auris audivit. Jonas propheta præceptum ſibi, ut Ninivitis prædicaret, irrupit, ut ad alium locum pergeret, quo miſſus non fuerat. David rex et propheta, vir utique ſecundum cor dei, plus æquo Veneri indulgens, uxorem rapuit alienam, et virum illius interfici curavit. Simon Petrus, cui Dominus pollicitus erat claves regni cœlorum, cum juramento ipſum dominum ſuum negavit. Nec tamen ille pijſſimus Deus terræ chaſmata aperiri juſſit, ut vivi abſorberentur hi qui legem ſuam violaverunt: ut ſuo exemplo doceret omnes, rigorem judicij pietate et clementia frangere.

Deferveſcat igitur minax tua illa indignatio et formidabilis ira adverſus me, demitte furorem. Vir integerrime, miſericorditer me prolapſum corripe, et cum dilectione ſaluti meæ conſule, et proſpice. Cujus auxilio, conſilio, et favore nitar, ſi tu, qui omnium ſacra anchora es, (et numinis loco te habent omnes,) me prorſus tuo deſtituas auxilio? Quo fugiam extra regnum iſtud, ut vitare poſſim, quia aut carne mea et ſanguine meo ſatientur hoſtium evangelij dentes et ora, aut veritatem illius ipſe negare cogar? Non veluti primi parentis Adami eſt hoc peccatum meum, ut non vetuſtate, prudentia et pietate ſanctorum dei deleri poſſit. Cave, obſecro, ne Satanas, per imaginem quaſi juſtæ ſeveritatis, crudelem hanc tibi adverſus me ſuadeat ſævitiam. Clamabis fortaſſis, me indignum eſſe hoc tuo favore et auxilio. Fateor, ſed recorderis, rogo, Deum indignos juſtificare et ſervare. Pietas igitur commoveat te, ut velis mihi famulo tuo pereunti opitulari, cujus ſalus tibi in manu eſt. Vale, et bene fortunet Chriſtus opt. Max. quod in manibus eſt, X Kal. Februarij.

1545 NUM. LIV.

That the Secretary would procure the Kings letters Patents for a French proteſtant, to ſet up a French printing preſs.

Clariſſimo Viro Domino Guilhelmo Cecilio, Regiæ Majeſtatis Secretario digniſſimo, Domino et fautori obſervantiſſimo.

Ste W. II. 888. TAMETSI ejuſmodi nunc ſit valetudo mea in eo luctu meo, in quo me Dominus, adempta mihi altera mei parte, uxore inquam mea, conſtituit, ut neque mihi liceat, neque etiam magnopere libeat multa ad multos ſcribere, Vir Clariſſime; tamen fratribus et amicis id a me poſtulantibus negare non potui, ut in fratris hujus gratiam, qui has perferet, paucis te, pro tua in me benevolentia, meique in te obſervantia, interpellarem. Eſt vir pius et veræ religionis ſtudioſus totius Eccleſiæ noſtræ teſtimonio; cupiitque inſtituere typographicam Gallicam, in uſum earum inſularum, quæ ſubſunt Majeſtati Regiæ. Ut Anglica, quæ ad religionem pertinent, omnia, Gallicè verſa, pro inſulis illis excudat. Hac itaque in parte tuo patrocinio juvari poſtulat; et a me petijt, ut ſe tuæ humanitati commendarem, ut tuis auſpicijs diploma Regium in eum uſum obtinere poſſit. Te igitur oro, Vir præſtantiſſime, ut illi hac in parte tua auctoritate adeſſe velis; cum meâ, tum verò multo magis promovendæ religionis cauſa. Plura non permittit valetudo. Commendo me tuæ humanitati officioſiſſimè. Londini, 14 Auguſti. 1552.

Tuæ humanitati addictiſſimus,

Joannes a Laſco.

NUM. LV.

Superintendent of the Strangers church ncerning the ſtate of the ſtrangers Wea-

D. D. Gulielmo Cecilio, Equiti aurato, tario, D. ac patrono ſuo colendiſſimo.

s Wolfus, vir honeſtus ad vos proficiſ- Sir W. H. MSS.
egrè laturam D. T. ſi de rebus noſtris [MS. Lanſd.
Alteras literas, quæ ad Corniſhium et ii. 54.]
pertinebant, hodie propter abſentiam
gio miniſtro M. Poais cum Fermario
us oppidi, et alijs Officiarijs, præſente
ui eſt unus ex ijs, qui præſunt (ut di-
. Atque hic generoſus, cum Latinè
ſua humanitate interpretem egit, tum 146
exhibiti DD. Conſiliarijs; tum noſtri
merſeti. Viderunt itaque conſentire per
nſiliarijs ſignificant per literas; atque
commoditates ex his hominibus ſpe-
e mecum feram, cum literis eorum qui
jus oppidi, quos expectamus ad proxi-
terea id te ſcire volui, ut pro tua pie-
n hominum, quibus non video qua ra-
poſſit proſpici, quod paſcua attinet,
concedatur utendum fruendum, cum
a, tantiſper dum alia paſcua tradan-
verat D. Dux, imo etiam feciſſet jam,
bis præripuiſſet turpiſſima fraude, cum
r decreviſſe ante mortem D. Spelt.

Rog[illegible]gitur T. D. per Chriſtum, ut hujus memor, ſi quiſquam agat apud DD. Conſiliarios de paſcuis aut de hoc Damario, imprimis horum hominum rationem haberi cures. Quod ſi feceris, dignum tua pietate facies, et nos tibi æternum devinxeris. Præterea id T. D. ſcire cupio, quam turpiter Corniſhius noſtris inſidiatus ſit ſtatim poſt meum hinc diſceſſum, cujus tamen hortatu ego iſtuc profectus eram.

145 NUM. LIV.

That the Secretary would procure the Kings letters Patents for a French proteſtant, to ſet up a French printing preſs.

Clariſſimo Viro Domino Guilhelmo Cecilio, Regiæ Majeſtatis Secretario digniſſimo, Domino et fautori obſervantiſſimo.

Sir W. H. MSS. TAMETSI ejuſmodi nunc ſit valetudo mea in eo luctu meo, in quo me Dominus, adempta mihi altera mei parte, uxore inquam mea, conſtituit, ut neque mihi liceat, neque etiam magnopere libeat multa ad multos ſcribere, Vir Clariſſime; tamen fratribus et amicis id a me poſtulantibus negare non potui, ut in fratris hujus gratiam, qui has perfert, paucis te, pro tua in me benevolentia, meâque in te obſervantia, interpellarem. Eſt vir pius et veræ religionis ſtudioſus totius Eccleſiæ noſtræ Gallicæ teſtimonio; cupérétque inſtituere typographicam Gallicam, in uſum earum inſularum, quæ ſubſunt Majeſtati Regiæ. Ut Anglica, quæ ad religionem pertinent, omnia, Gallicè verſa, pro inſulis illis excudat. Hac itaque in parte tuo patrocinio juvari poſtulat; et a me petijt, ut ſe tuæ humanitati commendarem, ut tuis auſpicijs diploma Regium in eum uſum obtinere poſſit. Te igitur oro, Vir præſtantiſſime, ut illi hac in parte tua autoritate adeſſe velis; cum meâ, tum verò multo magis promovendæ religionis cauſa. Plura non permittit valetudo. Commendo me tuæ humanitati officioſiſſimè. Londini, 24 Auguſti. 1552.

Tuæ humanitati addictiſſimus,

Joannes a Laſco.

NUM. LV.

Valerandus Pollanus Superintendent of the Strangers church at Glaſtenbury, concerning the ſtate of the ſtrangers Weavers, fixed there.

Verè Nobili Viro ac D. D. Gulielmo Cecilio, Equiti aurato, Regij Conſilij Secretario, D. ac patrono ſuo colendiſſimo.

S. P. Cum his Petrus Wolfus, vir honeſtus ad vos proficiſceretur, putavi non ægrè laturam D. T. ſi de rebus noſtris pauca ſignificarem. Alteras literas, quæ ad Corniſhium et reliquos procuratores pertinebant, hodie propter abſentiam Corniſhij tradidi Regio miniſtro M. Poais cum Fermario Hijeto, præfecto hujus oppidi, et alijs Officiarijs, præſente D. Clerc, generoſo, qui eſt unus ex ijs, qui præſunt (ut dicunt) *Juſtices of paix*. Atque hic generoſus, cum Latinè et Gallicè noſſet, pro ſua humanitate interpretem egit, tum mei libelli ſupplicis exhibiti DD. Conſiliarijs; tum noſtri pacti cum D. Duce Somerſeti. Viderunt itaque conſentire per omnia; et id DD. Conſiliarijs ſignificant per literas; atque illud etiam, quantas commoditates ex his hominibus ſperent. Has literas ipſe mecum feram, cum literis eorum qui præſunt rationibus hujus oppidi, quos expectamus ad proximum diem Jovis. Interea id te ſcire volui, ut pro tua pietate memor ſis horum hominum, quibus non video qua ratione impreſentiarum poſſit proſpici, quod paſcua attinet, niſi Damarium nobis concedatur utendum fruendum, cum hortorum parte aliqua, tantiſper dum alia paſcua tradantur. Atque ita decreverat D. Dux, imo etiam feciſſet jam, niſi Corniſhius ille nobis præripuiſſet turpiſſima fraude, cum ſciret D. Ducem aliter decreviſſe ante mortem D. Spelt. Sir W. H. MSS. [MS. Lanſd. ii. 54.] 146

Rogamus igitur T. D. per Chriſtum, ut hujus memor, ſi quiſquam agat apud DD. Conſiliarios de paſcuis aut de hoc Damario, imprimis horum hominum rationem haberi cures. Quod ſi feceris, dignum tua pietate facies, et nos tibi æternum devinxeris. Præterea id T. D. ſcire cupio, quam turpiter Corniſhius noſtris inſidiatus ſit ſtatim poſt meum hinc diſceſſum, cujus tamen hortatu ego iſtuc profectus eram.

Venit, atque affirmans ſe habere literas a DD. Conſiliarijs, primum blandis verbis, deinde minis noſtros cogebat, ut ſibi pannos, quos haberent confectos, darent. Ipſe vero ex me audierat oppigneratos omnes. Et ut non fuiſſent mihi quod hic moliebatur. Rogamus itaque ne huic quidquam poſthac committatur noſtrarum rerum: cum neque nos, nec quod juſtum eſt, aut æquum, amare poſſit. Hæc vera eſſe ex hoc homine, et ipſo M. Poais melius poſſit T. D. cognoſcere.

Hic Petrus Wolfus, Brabantus, multa paſſus eſt, et eſt homo dignus, cui boni faveant. Puto eum T. D. quoque notum. Rogo illum adjuvares. Condonabit T. D. quod tam familiariter agam, tamque inornatè. Sed ornare res ipſa negat, nec fert feſtinus nuncij abitus. Ego T. D. me et meæ eccleſiæ cauſam commendo. Dominus Jeſus T. D. ſervet, ac augeat. Glaſconij, 5 Novemb. 1551.

T. D. obſervantiſſimus
Valerandus Pollanus, Superintendens peregrinorum eccleſiæ Glaſcon.

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147 NUM. LVI.

The Superintendent earneſtly deſires, that one Corniſh might not bee ſet over the Strangers there, who had already dealt ſo illy with them.

Verè nobili Viro ac Domino D. Gulielmo Cecillo, Equiti aurato meritiſſimo, Supremi Conſilij Regij Secretario, Domino, ac patrono colendiſſimo. In Aula.

Sir W. H. MSS. [MS. Lanſd. ii. 60.]

S. P. Etſi mihi non dubium eſt. T. D. probè memorem eſſe ſermonis noſtri poſtremi de Corniſhio, ac deinceps ejuſdem per literas commonefecerim: de eadem re tamen iterum et tertiò appellare nec pudet, nec piget, quoniam ita res exigit. Obſecro, per Chriſtum, nec id moleſtè feras, neque rem iſtam parvè eſtimes.

Cum enim, qui præeſſe debent alijs, ipſos integros ac

juſtos imprimis eſſe oporteat; tum qui hominibus iſtis optimis, ac propter Chriſtum tantùm extorribus præfuturi ſunt, eos ipſos ſanè quàm integerrimos ac juſtiſſimos eſſe oportet: ni perire honeſtiſſimos viros velitis, atque aliò avertere maxima commoda, quæ ab ipſis ad Rempub. perventura erant. In Corniſhio porrò, nunquam hi noſtri homines, textores, inquam, illi peregrini, vel hilum integritatis et juſtitiæ, vel candoris deprehenderunt, aut experti ſunt. Quapropter illorum precibus ſolicitatus, T. D. ſupplex oro, Velis ita cauſam ipſorum DD. Conſiliarijs exponere ac commendare, nè Corniſhius, quod jam ab ipſis contendit, aſſequatur, ut hominibus iſtis præficiatur. Mirari ſatis non poſſumus, quânam fronte id jam audeat, poſteaquam adeò nuper turpiſſimam ſuam perfidiam ac malevolentiam prodiderit: nec ignorent, quàm ægrè illum ferамus omnes, qui etiam idem quod nunc petimus, a D. Duce poſtulaturi eramus. Cauſas autem, et cætera, quæ ad hanc rem pertinebunt, ne diutius T. D. meis literis obtundam, ex hoc tabellario, M. Stephano Le Prevoſt, qui eſt Diaconus meus in miniſterio Eccleſiæ, plenius cognoſces. Obſecro per Chriſtum ut id velis, atque illi fidem habeas.

Omnes noſtri, qui T. D. pietatem ac fidem ſæpius laudari audierunt, ſe totos ac ſua omnia tibi commendant. Nec dubito fore commendatiſſimos, quos Chriſtus ipſe commendat. Itaque deſino. Dominus Jeſus T. D. ſuo ſpiritu ſemper magis magiſque augeat, ac bonis omnibus exornat. Glaſconij Somerſet. 9 Novemb. Anno 1551.

T. D. obſervantiſſimus Clientulus,

Valerandus Pollanus, Superintendens

eccleſiæ peregr. Glaſcon.

148 NUM. LVII.

Some account of the preſent ſettlement of their affaires.

Ornatiſſimo Viro, ac D. D. Gulielmo Cicello, equiti aurato, Senatus Regij Secretioris Secretario, Domino et patrono Colendiſſimo.

Sir W. H. MSS. [MS. Lanſd. ii. 69.]

S. P. Quid in negotio bonorum virorum decreverint ratio-num præſides, etſi ab ipſis non dubito te intellecturum; nolui tamen committere, ut hac in parte dignam tua benevolentia obſervantiam in me deſiderares. Res porro ſic habet. Optimus hic Vir ac verè generoſus D. Dyer, ut eſt veræ pietatis amantiſſimus, ita ſanè noſtram cauſam, quantum potuit, juvit et promovit. Nihil tamen impetratum eſt, præterquam quod noſtrisfacta eſt poteſtas in Damarium ducendi vaccas, donec de paſcuis ſatis fit factum D. Ducis pacto. Triginta etiam domos juſſerunt quamprimum inſtaurari; ac pecuniam numerarunt, qua æs alienum diſſolveremus, contractum hoc toto tempore, quo tam parce a D. Ducis miniſtris numeratum fuit. Sed in tempus futurum parum liberaliter proſpectum eſt. Vix enim ad bimeſtre tantum conſtituerunt, quantum ſatis ſit ad quinque hebdomadas. Omitto quod cum jam lanæ deſint, nec quidquam numerarunt hac cauſa, in brevi noſtris hominibus ne ceſſandum ſit, non parum metuendum ſit? Crowchius obtulit ſuas: Sed pretio iniquiore, quam poſſimus ſuſtinere. Nam multo æquiore poſſumus a noſtris vicinis emere, puta 24s. quod ille 32s. æſtimat. Ita nos affligit, et hactenus afflixit penuria pecuniæ. Unica ſpes reliqua eſt in D. Dyer, quem longè æquiorem expectamus, modo ad noſtrorum uſum Lanæ ipſius ſint accommodæ. Nam præter pretij moderationem; illud etiam addit, quod longum Solutionis tempus nullo fœnore compenſari velit. Dominus illi rependat. Utinam huic bono et pio viro DD. Conſiliarij pios homines potius commendaſſent. Nimis enim metuo, ne cupiditas Corniſhij inſatiabilis noſtris fraudi ſit. Nam quod Damarij partem retinet, ac uſum communem cum noſtris, id nullo jure ac nulla cauſa, vel in ſpeciem honeſta, facit: cum ſciat vix ſatis eſſe ad alenda 30

paria vaccarum. Et cum ſibi peteret a D. Duce, non ignoraverit antea D. Ducem noſtris decreviſſe, id quod tamen (parum religioſè) negavit. Sed teſtati ſunt, Crowchius, Robertus Hyet, et Richardus Pouais ita habere. Proinde non poſſumus in eo acquieſcere, niſi totum Damarium noſtris hominibus liberum ſit, tandiu fruendum, donec ſingulis tradantur quinque Acræ prati, vel quantum ſatis erit ad alendam duas vaccas per integrum annum, ſicuti pacto D. Ducis conſtat.

Sed de hoc et alijs plura et certiora, cum venero. Tantum hoc oro T. D. nè ſinas offendi DD. Conſiliarios magnitudine ſumptuum in domuum inſtaurationem. Nam ea res nihil hactenus ad me pertinebat. Certè magnæ erant hic ruinæ. Sed mirari ſatis non poſſum tantos ſumptus eſſe, cum tam parum ſit præſtitum, id quod ipſi D. Præſides ſuis oculis viderunt. Noſtri hinc multum damni acceperunt. Nam cum anguſtiſſimè habitarent, non poterant Anglas ad nendum, Anglos ad alia ſua artificia, commodè ad ſe recipere. Ipſimet non poterant tantum operæ præſtare, quan- 149
tum alioqui feciſſent. Hincque adeo cum vivendum interea eſſet, contraxerunt æs alienum Ducis, ſuper quam ſperaſſent, majus. In quo ſanè opus erit V. æquitate, nè iſtis hominibus tam multa debita imputentur, quandoquidem non ipſorum culpa factum eſt, ſed negligentiâ Miniſtrorum D. Ducis. Boni enim viri nihil magis metuunt quam æs alienum. Quod ſi ſemel, cum domibus et pratis promiſſis, numeraretur quantum opus eſt ad hanc ſuſceptionem totam, extra omnem metum eſſet, quin facile poſſent omni ære alieno Ducis ſeſe liberare.

De me etiam nihil eſt conſtitutum, qui 15 menſibus ſumptus incredibiles, et labores incomparabiles pertuli, nec obolum accepi. Eſt enim mihi familia ampla, quæ vix etiam ſatisfacit negotijs iſtorum hominum; quorum cauſa multæ ac variæ profectiones hoc anno ſuſcipiendæ fuerunt. Si poſſem impetrare quinquaginta libras ſtipendij, ego pro omnibus ſumptibus, et laboribus præteritis, contentus eſſem. Nam nè parum eſſet negotij, jam etiam impoſuerunt inſpectionem operarum in domuum inſtaurationem. Sed ſpero T. D. hac in parte favorem ſuum non denegaturam apud DD. Conſiliarios. Quod ſi ſentiam, nihil vereor quin to-

tum hoc inſtitutum nobis ſit futurum Laudi, propter maximas commoditates, quas huic regno ſentient eveniſſe intra triennium, Domino Jeſu benè ſecundante, uti hactenus cæpit. Is T. D. omni felicitate ſua beet. Glaſconij 27. Novemb. 1551.

T. D. addictiſſimus Clientulus,

Valerandus Pollanus.

Condonet mihi T. D. quod tam inconditè ſcribam. Non vacat aliter, per tam multas occupationes; uti teſtis erit hic generoſus Dom. meæ diligentiæ et ſedulitatis, tum in Eccleſiaſticis, tum in œconomicis noſtrorum rebus procurandis.

NUM. LVIII.

Mr. Calvins adviſe for the rectifying ſome abuſes in our Church, and Univerſity, relating to the alienation and miſuſe of their Revenues.

A Monſeigneur, Monſeigneur Le Duc de Sommerſet.

Sir W. H. MSS. MONSEIGNEUR, Je ne vous ſcaurois aſſez remercier du receueil tant humain, que mon homme a trouve envers vous: non ſeulement a ce qu'il vous a pleu prendre la poine d'offrir mes Livres au Roy; mais de tout le reſte, en quoy vous pouviez declairer une ſinguliere affection d'amitie, que de voſtre grace vous aviez deſia aſſez monſtree cy devant. Quant a L'enfant que vous avez receu a voſtre Service, je n'euſſe poynt prins la hardieſſe de vous en eſcrire; ſi non
150 que j'euſſe penſe, qu'il avoit adreſſe de plus grand bien comme auſſi on s'y attendoit. Mais d'aultant plus en ſuis je obligé a vous, quant je voy que ma faveur a valu quelque choſe en ceſt endroict. Mais pource que tout ce, que j'eu ſcaurois eſcrire ſeroit bien maigre au pris de ce que eſt en mon cœur, et auſſi que vos bienfaicts meritent j'ayme

mieulx me depporter de vous en faire plus long propos. Seulement je vous prie, Monſeigneur, de me tenir tellement du tout voſtre, que ſi j'avois moien de vous faire de bons Services, il ne tiendroit pas a m'y employer, que vous n'euſſiez approbation d'un meilleur vouloir, que je ne le puis exprimer. Je vous euſſe faict ces excuſes plus toſt, ou bien remerciemens, s'il vous plaiſt les tenir pour telz : n'euſt eſté le deſir que ce gentilhomme avoit de vous preſenter mes letteres. En quoy auſſi j'appercois l'amitie que vous plaiſt monſtrer envers moy, quant ceux qui meritent bien d'avoir acces envers vous, eſperent eſtre tres bien venus par le moien de mes lettrez.

Cependant, Monſeigneur, je ne ceſſeray de vous recommander ce qui vous eſt de ſoy aſſez cher et precieux : ceſt que vous procuriez tous jours, et mettiez poine, que Dieu ſoit droictement honore et ſervy. Sur tout qu'il ſe dreſſe meilleur ordre en l'egliſe, qu'il ny eſt pas encore. Car a ce qu'on dit, il a grand faulte de doctrine pour le ſimple peuple. Combien qu'il ne ſoit pas ayſe de recouvrer gens propres et idoines pour faire ceſte office ; toutefois a ce que j'entens, il y a deux grandz empeſchemens, auſquelz il ſeroit neceſſaire de proveoir. L'un eſt, que les revenus des Univerſitez, qui ont eſté fondez pour nourrir les eſcholiers, ſont mal diſtribuez en partie. Car pluſieurs ſont nourris de bourſes, qui font profeſſion manifeſte de reſiſter a l'evangile. Tant s'en fault, quilz donnent eſperance de maintenir ce qui aura eſté la edifie a grande poine et travail.

Le ſecond mal eſt, que le revenu des Cures eſt diſtraict, et diſſipe : en ſorte qu'il n'y a point pour nourris gens de bien, qui ſeroient propres a faire l'office de vrays paſteurs. Et par ce moien on y meſt preſtres ignorans, qui emporte une grande confuſion. Car la qualité des perſonnes engendre un grand meſpris de la parole de Dieu. Et puis quant ilz auroient toute l'authorite du monde, il ne leur chault guere de s'acquiter. Je vous prie doncque, Monſeigneur, pour faire touſiours advancer en mieulx la reformation, et luy donner fermité permanente a ce qu'elle tienne : qu'il vous plaiſe employer toutes vos forces a la correction de ceſt abus. Je croy bien, qu'il n'a pas tenu a Vous, que les choſes n'ayent eſté mieux reglees de prime face. Mais puis

qu'il eſt bien difficile d'avoir du primier coup, un eſtat ſi bien dreſſe qu'il ſeroit a deſirer, il reſte de touſiours inſiſter pour parfaire avec le temps ce que eſt bien commencé.

Il ne doit pas faire mal a ceux qui tirent aujourdhuy profit du bien des egliſes, que les paſteurs ayent nourriture ſuffiſante : veu que chaſcun ſe doit efforcer de les nourrir du ſien propre, quant ilz n'auroient point de quoy du publicq. Meſme ce ſera leur profit de s'en acquiter. Car ilz ne peuvent pas proſperer en fraudant le peuple de Dieu de la paſture ſpirituelle, en ce qu'ilz privent les egliſes de bons paſteurs. Et de voſtre part, Monſeigneur, je ne doubte pas, quant vous aurez fidelement traivaille a reduire ces choſes en ordre, que Dieu ne multiplie d'aultant plus ſes bene-
151 dictions en vous. Mais pour ce que je me tiens aſſeure, que vous eſtes ſi bien affectionné de vous meſme, qu'il neſt pas beſoing en faire plus longue exhortation, je feray fin : apres avoir ſupplie noſtre bon Dieu, qu'il luy plaiſe vous conduire touſiours par ſon eſprit, vous augmenter en tout bien, et faire que ſon nom ſoit de plus en plus glorifie par vous.

Ainſi, Monſeigneur, je me recommande bien humblement a voſtre bonne grace. De Geneſve, ce 25 de Juillet, 1551.

Voſtre tres humble Serviteur,

Jehan Calvin.

NUM. LIX.

Sir John Cheke to Dr. Parker, upon the Death of Martin Bucer.

MSS. C.C.C.C. Vol. intit. *Epiſt. Viror. illuſtr.*

I HAVE delivered the Univerſities Letters to the Kings Majeſty, and ſpoken with the Lords of the Councel, and with my L. of Cant. for Mrs. Bucer. I doubt not but ſhe ſhal be wel and worthily conſidered. The Univerſity hath not done ſo great honor to Mr. Bucer, as credit and worſhip to themſelves. The which if they would continue in, as they ceaſe not to complain, they might be a great deal

better provided for, then they think they be. But now complaining outright of al other men, and mending little in themſelves, make their friends rather for duty towards learning, then for a deſert of the Students, ſhow their good wils to the Univerſity. Howbeit if they would have ſought either to recover, or to increaſe the good opinion of men, they could not have deviſed wherin by more duty they might worthily be commended, then in following ſo noble a man with ſuch teſtimonie of honor, as the child ought to his father, and the Lower to his Superior. And altho I doubt not, but the Kings Majeſty wil provide ſome grave learned man to maintain Gods true learning in his Univerſity, yet I think not of al learned men, in al points, yee ſhal receive Mr. Bucers like; whether we conſider his deepnes of knowledg, his earneſtnes in religion, his fatherlineſs in life, his authority in knowledg. But what do I commend you to Mr. Bucer, who knew him better, and can praiſe, whom ye knew, trulier?

I would wiſh, that that is wanting now by Mr. Bucers death, they would by diligence and wiſdome fulfil in themſelves: and that they herein praiſed in others labour to obtain themſelves. Wherof I think ye be a good ſtay to ſome unbrideled young men, who have more knowledg in the tongues, then experience what is comely, or fit for their life to come.

I pray you, let Mr. Bucers books and ſcroles unwritten be ſent up and ſaved for the Kings Majeſty: that he chooſing ſuch as ſhal like him beſt, may return the other without delay: Except Mrs. Bucer think ſome other better thing to be done with them, or ſhe ſhould think ſhe ſhould have loſs by them, if they ſhould not be in her order- 152
ing.

I do not, Mr. Parker, forget your friendſhip ſhewed to me aforetime; and am ſorry no occaſion ſerveth me to ſhew my good wil. But aſſure your ſelfe, that as it lyeth long and taketh deep root in me, ſo ſhal the time come, I truſt, wherin ye ſhal underſtand the fruit therof the better to endure and ſurelier to take place. Which may as wel ſhortly be, as be deferred. But good occaſion is al. The Lord keep you, and grant the Vniverſity ſo much encreaſe

of godlines and learning, as theſe cauſes may compel unwilling men to be aſhamed not to do for them. From Weſtmeſter, 1551. Mar. 9.

Your aſſured,

Joan Cheke.

NUM. LX.

Peter Martyr to Bucer, concerning the Oxford Act, Anno 1550.

Quibus artibus inſtituerint Diſputationem Theologicam in Comitiis Oxonienſibus.

S. D.

Ex Bibliothec. C.C.C.C. AD tuas prolixas literas, mihique eo nomine ſuaviſſimas, brevi hac mea Epiſtola reſcribo: partim, quod Tabellarius citius reditum aggreſſus eſt, quàm ego ſperaveram; partim, quod res, de qua me vis cogitare, non eſt præcipitanda, ſed potius quàm diligentiſſimo examine opus habet. Curabo itaque ut quàm primum, ſi certus homo, cui rectè poſſim literas dare, ſe offerret, quid ea de re ſentio, reſcribam. Gaudeo itaque vehementer Diſputationes iſtas hunc habuiſſe ſucceſſum, quem ſua Providentia Deus illas habere voluit. Vix enim mihi polliceor, cum non adeſſent Viſitatores, aut ulli graves Judices potuiſſe magnum fructum, ex illis, vel ad Scholam, vel ad Eccleſiam redire. Non quaſi de viribus, doniſque tibi divinitus collatis, quicquam dubitem, aut bonitati cauſæ diffidem, ſed quod iſtorum conſilium videam. Satis eſt illis pugnâſſe. Qui poſtea mendacia ſpargunt. Nunquam deſunt. Et Diabolus omnia curat efferri, et per ſua membra honorificentiſſimè amplificari. Quare non miror, ſi Chriſtus ab initio diſputationes Apoſtolicas miraculis confirmavit. Utinam quandoque diguet iſtos obfirmatos, ſuaque cordis duritie gehennæ addictos, eâdem potentiâ coercere, qua per Paulum Elymam Magum repreſſit: quando non poſſunt alia ratione adduci, ut veritatem, inſtar Ma-

gorum Pharaonis, non oppugnent, et ſuis præſtigijs offuſcare nitantur.

Quid mihi acciderit, in noſtris Comitijs, paucis accipe. Sunt creati Baccalaurei Theologiæ, quos ego de more præſentavi: Cumque illis, ut fit, diſputandum eſſet publicè, Reſpondentem Papiſtam conſtituerunt. Opponentes item Papiſtas, quæſtionemque diſputandam, maximo ſilentio ſuppreſſerunt: cum ſoli eam inter ſe communicaſſent. Totámque id fiebat, ne illam ego poſſim cognoſcere. Cumque ad eam publicandam exſtimularentur, dicebant, ad me non pertinere: Satis eſſe, ut eam diſputaturi inter ſe noſſent. Denique pridie ejus diei, quo diſputandum erat poſt meridiem ſecunda hora, ut arbitror, queſtionem publicarunt, et ad valvas Templi affixerunt. Volebant autem defendere ſuam beatam Tranſubſtantiationem, atque corporis Chriſti impanationem. Utque me Arbitrum recluderent, alium, ut loquuntur, patrem ſibi deligunt Doctorem Chedzeum. Ibi Opponentes omnia mea produxiſſent argumenta. Reſpondens, ut viſum eſſet, diluiſſet. Opponentes ſe dixiſſent eſſe contentos allata ſolutione. Pater loco meo ſuppoſitus omnia vehementer approbaſſet. Mihi vero ea die aut nullus locus dicendi datus eſſet: (Nam poſtremæ omnium ad noctem iſtæ diſputationes habendæ erant, poſtquam Juriſperiti ſuas partes egiſſent: Nam illi Doctorem ea die inaugurabant:) Aut ſiquid mihi dicere licuiſſet, in ipſa fermè nocte dicendum erat, omnibus jam Auditoribus, et feſſis et abeuntibus. Comitia ſoluta fuiſſent, et undique victoriam conclamaſſent, quaſi ſuam cauſam Oxonii pulcherrimè defendiſſent. Fuítque tanta hominum turba in his Comitijs, ut vix credi poſſit. Quotquot enim poterant, undique literis acciverant. Aderant inter alios Capellanus, ut vocant, Wintonienſis, Doctor Seton, et Capellanus Epiſcopi Dunelmenſis. 153

Iſtæ ſunt Adverſariorum technæ. His fraudibus pugnare volunt. Sed neſcio quo modo, ex inſperato noſter Vicecancellarius, ſive quod timuerit aliquam turbam ſive aliqua alia de cauſa, quæ me latet, interdixit, ne illa die Theologi diſputarent. Ego aderam paratus in arena conſilium capere, fretus Domini auxilio, quod in eo articulo maximæ neceſſitatis, et os et linguam eſſet daturus.

Hæc ideo ſcripſi, ut noſtrorum Antagoniſtarum artes intelligas, et nequid ab ijs ſimplici animo fieri credas.

G. Haddon. Fuit eo tempore hic mecum veſter Vicecancellarius afflicta valetudine: viſus tamen eſt nonnihil recreari. De te multum locuti ſumus: et ille inter alia ſibi pollicebatur, quod ſi per valetudinem ei licuiſſet Cantabrigiæ eſſe, cum illa inter te et Yungum acciderunt, potuiſſet illum hominem facile ad modeſtius agendum adducere. Cupio illum reſtitutum, cum tibi, ut video, optimè velit, et Religionem candidè amplectatur. Uxor mea, Deo gratia, convaluit, quod mihi et commodum eſt et jucundiſſimum; et quod ita tibi ſit gratum, ut ſcribis, ingentes ago gratias. Agnetem tuam, Nicolaúmque ſalutes, et tuum illum Socium, qui nobiſcum fuit, meo, uxoris, et Julij nomine, qui omnes, unà cum Domino Subdecano, et Domino Carowo, te cumprimis magna ſalute impertiunt. 20 Septembr. 1550. Oxonij.

Tuus in Chriſto,
Petrus Martyr.

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154 NUM. LXI.

Peter Martyr to Bucer, concerning their review of the book of Common-Prayer.

Cenſura libri Communium Precum.

Ex Bibliothec. C.C.C.C. S. D. Hoc tempore nil mihi potuit, aut optatius aut jucundius, evenire, quam ut cenſuram tuam viderem librorum ſacrorum. Quare, quod eam ad me dignatus ſis mittere, gratias immortales ago. Jam rogatus fueram, ut ipſe quoque annotarem, quodnam mihi de eo videretur. Et cum, propter ignotam mihi linguam, fuiſſet data Verſio D. Cheeki legenda, ut potui de ea colligere, annotavi quæ digna correctione viſa erant. Sed quia in verſione mihi tradita, complura deerant, ideò multa præterij, de quibus in meis Annotationibus nihil dixi. Hæc deinde cum de tuo ſcripto deprehendiſſem, in ejuſmodi libro contineri, mihi doluit; quod jam ante duos aut tres dies meam Cenſuram Reverendiſſimo,

qui me pro ea urgebat, attuliſſem. Cæterùm hoc demum remedium adhibui: Quæ de tuo ſcripto cognovi defuiſſe in meo libro, ſummatim collegi: et cum eadem, quæ tu reprehendiſti, mihi quoque non ferenda viderentur, ea in breves articulos redegi: expoſuique Reverendiſſimo, qui jam ſciebat hæc ad D. Epiſcopum Elienſem te ſcripſiſſe, me in his omnibus capitibus, quæ illi offerebam, in articulis notata, conſentire tecum, ut mutarentur.

In prioribus autem Adnotationibus omnia fermè, quæ te offenderunt, a me fuerant adnotata. Exemplum quidem ad te nunc mitterem: ſed non habeo ita deſcriptum, ut illud poſſis legere. Tantùm ſum miratus, quomodo præterieris de Communione ægrotorum id reprehendere, quod ſtatutum eſt, ſi eo die fiat, quo in Dominico habetur cœna Domini, tum Miniſter partem ciborum ſecum deferat. Atque ita Communionem in domo Ægrotantis adminiſtret. Qua in re id me offendit, quòd ibi non repetunt, quæ præcipuè ad cœnam Domini pertinent; cumque, ut tu quoque ſentis, arbitror, verba cœnæ magis ad homines, quam aut ad panem, aut ad vinum pertinere. Monui omnino mihi videri, ut coram ægroto, et ſimul cum eo communicantibus, omnia, quæ ad cœnam Domini neceſſariò requiruntur, et dicantur, et agantur. Et ſane mirandum eſt, quomodo ea, conſpectu ægroti, verba dicere graventur, cui maximè utilia ſunt, cum inutiliter eadem repetere velint, quando inter communicandum in Templo vinum in poculo deficere contigerit, cum homines qui adſunt, et ſacramenta ſumunt, illa jam audiverint. Hæc ſunt, quæ putavi alicujus momenti, et cur omiſeris, non ſatis intelligo. In omnibus autem, quæ cenſuiſti emendanda, tuæ ſententiæ ſcripſi. Et gratias Deo ago, qui occaſionem ſuppeditavit, ut de his omnibus Epiſcopi per nos admonerentur. Concluſum jam eſt in hoc eorum Colloquio, quemadmodum mihi retulit Reverendiſſimus, ut multa immutentur. Sed quænam illa ſint, quæ conſenſerint emendanda, neque ipſe mihi expoſuit, neque ego de illo quærere auſus ſum. Verum hoc non me parum recreat, quod mihi, D. Checus indicavit; ſi noluerint ipſi, ait, efficere, ut quæ mutanda ſint mutentur, Rex per ſeipſum id 155
faciet; et cum ad Parliamentum ventum fuerit, ipſe ſuæ Majeſtatis authoritatem interponet.

De Wintonienſi jam actio quarta in judicio habita eſt; neque dum reſpondet, alio ſpectat, quam ut ſe a Contumacia purget. Verba ejus a Papiſticis hominibus, ut docta et acuta prædicantur: a veris autem et ſanis judicibus, vafra, ſubdola, aliena a cauſa, et, ut uno verbo dicam, ſophiſtica. Quod mihi etiam ſit verisimile, cum illum in rebus Theologicis non aliter agere animadverterim. Verum quicquid ſit, cauſa omninò exiſtimatur caſurus.

Quæ de Hoppero ad me ſcribis, non potuerunt non videri mira. Certè illis auditis obſtupui. Sed bene habet, quod Epiſcopi meas literas viderunt, unde invidia ego quidem ſum liberatus. Et illius cauſa ſic jacet, ut melioribus et pijs nequaquam probetur. Dolet, dolet, inquam, mihi graviſſimè talia inter Evangelij profeſſores contingere. Ille toto hoc tempore, cum illi ſit interdicta concio, non videtur poſſe quieſcere; ſuæ fidei confeſſionem edidit, qua rurſus multorum animos exacerbavit. Deinde queritur de Conſiliarijs, et fortaſſe, quod mihi non refertur, de nobis. Deus felicem Cataſtrophen non lætis actibus imponat.

Doctor Smithus, quondam Oxonij Profeſſor, qui me de votis Monaſticis præterita jam æſtate laceſſivit, nunc librum, Anglicè ſcriptum, contra Dominum Cantuarienſem edidit de re Sacramentaria. De quo, cum lingua mihi ſit ignota, nequeo judicare. Sed tamen ſenſum ejus, et ineptias, brevi cognoſcam. Nam ſcribit ſe etiam ſub prelo habere, quæ contra me de eadem re compoſuit. Quanquam hæc ego vel parum vel nihil moror, cum a Satanæ atque Papæ Mancipijs nihil niſi mendacia expectem. Peccata noſtra me terrent, atque pertenuis Evangelij fructus: Necnon ex altera parte Cæſaris Succeſſus, quem Severiſſimam Dei virgam eſſe video. Et inter hæc mala noſtris Peregrinorum eccleſijs vacat nugari.

Eſt enim inter illas de Templo a Rege conceſſo exorta magna contentio: adeoque ſunt animi eorum implacabiles, et eò exarſerunt, ut eorum diſſidium per Concilium Regium ſit dirimendum. Precor Deum, ut res non malè juxta merita cadat.

Multo antea voluiſſem diſcedere: ſed hodie tandem abeundi facultatem impetravi. Scriptum tuum Petro Alexandro tradam, ut id tibi, cum ipſum perlegerit, remittat. Tibi

vero interim, et omnibus tuis, cuncta ſalutaria et felicia precor, unà cum Julio, qui vos plurimum ſalvere jubet. 10 Jan. 1551. Ad Lambeth.

Tuus in Chriſto,
Petrus Martyr.

Clariſſimo et eruditiſſimo D. D. Martino Bucero, Theologiæ Profeſſori regio, mihi plurimum obſervando, Cantabrigiæ.

NUM. LXII. 156

The Archbiſhops letter to procure Wolf, the Printer, a licence to publiſh his Book.

AFTER my veray hertie commendations. Thies be to ſignify unto you, that Rayner Wolf, at my deſire, hath fully fynyſhed the printing of my Book, for anſwer to the late Biſhop of Winchеſters, written againſt myn of the Doctrine of the Sacrament. And foraſmuche as both printing and ſelling of any matiers in thengliſhe tounge is prohibited by a Proclamation ſet furthe, onles the ſame matier be firſt allowed by the Kings Majeſtie, or vi. of his Majeſties privey Counſail, as you ſhal more plainly perceyve by the Proclamation, which herewith I ſend unto you: Therfor I hertily pray you to be a Sutor to the kings Majeſtie, or to the privye Counſail, that Mr. Rayner may have licence for the printing and ſelling of my ſaid Book accordingly. And the ſame ſo obtained to ſend mè with convenient ſpede. For in the begynning of the Terme I thinck it wer veray neceſſary to be ſet furthe, for the contentation of many, which have had long expectation of the ſame. Aſſone as I ſhal receyve advertiſement, whan the Kings Majeſtie wil be at Hampton courte, I wil come thither to ſee his Grace, and do my duty towards the ſame. Thus fare ye hertily Sir W. H. MSS.

wel. From my Mannour at Croydon, the xxix. of September, 1551.

Your Lovynge Frende,
T. Cant.

To my veray lovynge freendes, Mr. Cecill, one of the Kings Majeſties two principal Secretaries. Or to Mr. Cheeke.

NUM. LXIII.

Articles, wherunto Wylliam Phelps, Paſtor and Curate of Ceciter, upon good adviſement and deliberation, after better knowledg geven by Gods grace and goodnes unto him, hath ſubſcribed, conſented and aggreed, willingly without force, compulſion, and all maner of impulſion; and is willing and deſirous to ſet forth the ſame to his pariſhoners, for the better edifying of them, and declaration of his new aggreement to Gods verite and holy word.

Foxii MSS.

FIRST, That the holy word of God doth acknowledg, confeſs, maintaine, avouch, hold and defend, that in the holy Sacrament and Communion of Chriſts precious body and bloud, the very ſubſtance, matter, nature and condition
157 of bread and wine, do remain after the words (as they be commonly called) of Conſecration, as verily and truly as they were in ſubſtance and matter bread and wine before: Although that the uſe of the bread and wine in the Sacrament be changed. For whereas before it was common bread and common wine, now by the virtue of Gods word it is made the Sacrament of the precious body and bloud of Chriſt, and a Seal, confirmation, and augmentation of Gods mercy and gracious promiſe to al men, that receive it in the Faith of Chriſt Jeſu, with hatred of ſin, and intent, purpoſe and mind to live always a vertuous life. And that is the very Tranſubſtantiation and change, that God delighteth in,

in the uſe of the Sacraments, moſt, that we ſhould earneſtly and from the bottome of our hearts, be converted into Chriſt, and Chriſts holy commandments, to live a chriſten life, and to dy from ſin, as he gave us example, both by his life and doctrin; and meaneth not, that the bread and wine ſhould in ſubſtance be turned or converted into the ſubſtance of his body and bloud, or that the ſubſtance of the bread ſhould be taken away, and in the place therof to be the ſubſtance, matter, and corporal preſence of Chriſts corporal, holy, humane and natural body.

Item, That the ſame holy word of God doth confeſs, hold, defend, acknowledg and maintain, that the very natural, ſubſtantial, real and corporal body of Chriſt, concerning his humanity, is only and ſoly in heaven, and not in the Sacrament and Communion of his precious body and bloud. But whoſoever worthily with true repentance, and lively faith in the promiſe of God, receiveth that holy Sacrament, receiveth Sacramentally by faith al the mercies, riches, merits and deſervings, that Chriſt hath deſerved and paid for, in his holy bloud and paſſion. And that is to eat Chriſt and to drink Chriſt in the holy Sacrament, to confirm and Seal Sacramentally, in our Souls, Gods promiſes of eternal Salvation: that Chriſt deſerved for us, not in, or by, his body eaten, but by, and for, his body ſlain and killed upon the Croſs for our Sinns: as S. Paul ſaith Col. 1. Eph. 1. 3. Ebru. 2. 7, 8, 9, 10.

As for eating of his fleſh, and drinking of his bloud, really, corporally, materially and ſubſtantially, it is but a carnal and groſs opinion of man, beſides and contrary to the word of God, and the articles of our faith, and chriſten religion: that affirmeth his corporal departure from thearth, placeth it in heaven above at the right hand of God the father Almighty, and keepeth, retaineth, holdeth and preſerveth the ſame corporal body of Chriſt there, til the general day of judgment, as the word declareth: *From thence he ſhal come to judge the quick and the dead.*

And that heretofore I have been in the contrary opinion, and believed my ſelf, and alſo have taught other to believe the ſame, that there remained no ſubſtance of bread and wine in the Sacrament, but the very ſelf ſame body and

bloud of Chriſt Jeſu, that was born of the bleſſed Virgin Mary, and hanged upon the Croſs, I am with al my heart ſorry for mine error, and falſe opinion, deteſting and forſaking the ſame from the bottome of my heart, and deſire God moſt heartily in, and for, the merits of his dear ſons paſſion, to forgive me, and al them that have erred in the ſame falſe opinion by and through my means: Praying them in the tender compaſſion and great mercies of God,
158 now to follow me in truth, verite and ſingleneſs of Gods moſt true word, as they were contented to follow me in error, ſuperſtition and blindneſs, and be no more aſhamed to turn to the truth, then they were ready to be corrupted by falſhood. If the holy Apoſtle S. Paul, and the great Clerk, S. Auguſtine, with many mo Noble and vertuous members of Chriſts church, were not aſhamed to returne, acknowledge and confeſs, their error and evil opinions; what am I, miſerable creature of the world, inferior unto them both in knowledg, holines and learning, that ſhould be aſhamed to do the ſame? Nay I do in this part thank God, and rejoyce from the bottome of my heart, that God hath revealed unto me the truth of his word, and geven me leave to live ſo long to acknowledg my fault, and error: and do here before you proteſt, that from henceforth I will, with al diligence and labor, ſtudy to ſet forth this mine amended knowledg, and reconciled truth, as long as I live, by the help of God in the holy Ghoſt, through the merits of Jeſus Chriſt, our only Mediator and Advocate. To whom be al honor for ever and ever, Amen.

Subſcribed and confirmed 29 of April 1551. in the preſence of John Bp. of Glouceſter, and divers other ther preſent.

NUM. LXIV.

The Archbiſhop to the Lords of the Councel concerning the Book of Articles of Religion.

AFTER my veray humble recommendations unto your good Lordeſhips: I have ſent unto the ſame the boke of Articles, which yeſterday I receyved from your Lordeſhipps. I have ſent alſo a Cedule incloſed, declarynge briefly my minde upon the ſaid boke: beſechynge your Lordeſhipps to be means unto the Kyngs Majeſtie, that al the Buſhops may have authority from hym, to cauſe all their Prechers, Archdecons, Deans, Prebendaries, Parſons, Vicars, Curates, with al their Clergie, to ſubſcribe to the ſaid articles. And than I truſt, that ſuch a concorde and quyetneſs in religion ſhal ſhortely follow therof, as ells is not to be loked for many years. God ſhal therby be glorified, his truth ſhal be avaunced, and your Lordeſhips ſhal be rewarded of hym, as the ſetters forward of his true word and goſpel. Unto whom is my dayly prayer, without ceaſynge, to preſerve the Kynges Majeſtie, with al your honorable Lordeſhips. From my houſe at Forde the 24 of this preſent month of November. Sir W. H. MSS.

Your Lordeſhipps ever to commaunde

T. Cant.

To my veray good Lordes of the Kinges Majeſtie his moſt honorable Councel.

NUM. LXV. 159

The Archbiſhop nominates certain perſons for an Iriſh Archbiſhoprick.

To my veray Lovinge friende Sir William Cecyl Knight, one of the Kinges Majeſties principal Secretaries.

THOUGH in England there be many meete men for the Archbuſhopricks of Ireland, yet I knowe veraye fewe, that Sir W. H. MSS.

wil gladlie be perſwaded to go thither. Nevertheleſs I have ſent unto you the names of iiij. *Viz.* Mr. Whiteheade of Hadley, Mr. Tourner of Caunturbury, Sir Thomas Roſſe, and Sir Robert Wiſdome. Which being ordinarily called, I thincke for conſcience ſake, wil not refuſe to beſtowe the talent committed unto theim, whereſoever it ſhal pleaſe the Kinges Majeſtie to appoincte theim. Among whom I take Mr. Whiteheade for his good knowledge, ſpecial honeſtie, fervent zeale, and politick wiſdome, to be moſt meete. And next him Mr. Tourner, who, beſides that hee is merry and witty withal, *nihil appetit, nihil ardet, nihil ſomniat, niſi Jeſum Chriſtum;* and in the lively preaching of him and his wourde declareth ſuch diligence, faithfulneſs and wiſdom, as for the ſame deſervithe much commendation. There is alſo one Mr. Whitacre, a man both wiſe and wel learned, Chaplain to the Buſhopp of Wincheſter, veray meet for that office, if he might be perſwaded to take it upon him.

I pray you commend me unto Mr. Cheke, and declare unto him, that myn ague, whither it were a quotidian, or a double tertian (wherof my Phyſitions doubted) hath left me theſe two dayes, and ſo I truſt I am quite thereof: Notwithſtanding my water keapithe ſtil an high colour. Now the moſt daunger is, that if it come againe this night, it is like to tourne to a quartane. However the matter chaunce, the moſt grief to me is, that I cannot proceade in ſuch matters as I have in hande, according to my wil and deſire. This *Terrenum Domicilium* is ſuch an obſtacle to all good purpoſes. Foraſmuche as I perceave that the Kings Majeſties progreſs is altered, I pray you ſend me the geſts of the latter end of his Progreſs, from this time unto the end, that I may from time to time know where his Majeſtie ſhal bee; whom I beſeeche Almighty god to preſerve and proſper in al his affairs, with his moſt honorable Councel, and al his courte. From my mannor of Croydon, the xxvth. of Auguſt 1552.

Your own aſſured

T. Cant.

NUM. LXVI. 160

That Mr. Turner, intended for the Archbiſhopric of Armagh, was come up to court.

To my lovynge frende Sir William Cecyl Knight, one of the Kyngs Majeſtie his principal Secretary.

AFTER my veray harty recommendations, Now at the laſt agaynſt his wil, Turner is come up unto the courte. He preched twiſe in the campe, that was by Canterbury: for the which the rebells wolde have hanged hym; and he ſemed than more glad to go to hangynge, than he doth now to go to Armachane, he alleged ſo many excuſes, but the chiefe is this, that he ſhal prech to the walls and ſtalls, for the peple underſtande no Engliſh. I beare him in hande Yes; and yet I dowte whether they ſpeak Engliſh in the dioces of Armachane. But if they do not, then I ſay, that if he wil take the paine to lerne the Iriſh tonge (which with diligence he may do in a yeare or two) than both his perſonne and doctrine ſhal be more acceptable not only unto his dioces, but alſo thorowe out al Ireland. I commytt hym to your cure praying you to help hym to have as redy a diſpach as may be, for he hath but a little money. Sir W. H. MSS.

I have ſent the boke of Articles for Religion unto Mr. Cheke, ſet in a bettre order, than it was, and the titles upon every matier, addynge therto that which lacked. I pray you conſidre wel the articles with Mr. Cheke, and whether you thynke beſt to move the kyngs majeſtie therin bifore my commynge; I referre that unto your two wiſdomes.

I pray you let me have your adviſe unto whom I myght beſt write concernynge Rayner Wolfe; for I wot not to whom I myght write, but to my Lorde of Northumberlande. The everlyvynge god ever preſerve you in this life, and in the life to come. From Croydon the xixth. of September. [Anno 1552.]

Your aſſured frende,

T. Cant.

161

NUM. LXVII.

Wherein the Archbiſhop juſtifies himſelf and the reſt of the Biſhops againſt the charge of Covetouſnes.

To my Lovyng frende Sir William Cycil, one of the Kyngs Majeſties principal Secretaries.

Sir W. H. MSS. AFTER my moſt harty commendations and thanks, as wel for your gentyl Letters, as for the copy of the *Pacification*, and for your good remembrance of the two matters, which I deſiered you not to forget, the one concernynge the B. of Colens lettres, and the other, Mr. Mowſe: for whom eftſonnes I gyve you my moſt harty thanks.

As for your *Admonition*, I take it moſt thankfully, as I have ever been moſt glad to bee admoniſhed by my frendes, accomptynge no man ſo foliſh as he that wil not heare frendely admoniſhments. But as for the ſayinge of S. Paul, *Qui volunt diteſcere, incidunt in tentationem*, I feare it not halfe ſo moche, as I do ſtarke beggery. For I toke not halfe ſo moche care for my lyvynge, whan I was a Scholer of Cambrige, as I do at this preſent. For altho I have now moch more revenewe, yet I have moch more to do withal; and have more care to lyve now as an Archbuſchope, than I had at that time to lyve like a ſcholer. I have not ſo moch as I had within tenne yeares paſſed by CL*l.* of certen rent, beſide caſualties. I pay duble for every thynge that I bye. If a good Auditor have this accoumpt, he ſhal fynde no grete ſurpluſage to waxe rich upon.

And if I knew any B. that were covetous, I wolde ſurely admonyſhe hym, but I knowe none, but al beggers, except it be one, and yet I dare wel ſay, hee is not veray rich. If you know any, I beſech you to advertiſe me, for peradventure I may advertiſe hym bettre than you. To be ſhorte, I am not ſo doted, to ſet my mynde upon thynges here, which neither I can cary away with me, nor tary longe with them. If tyme wold have ſerved, I wolde have ten of other thynges unto you, but your ſervant

makynge haſt, compelleth me heare to cut of the threde; beſechynge almyghty god to preſerve the Kynges Majeſtie with al his councel and familie, and ſend him wel to returne from his progreſſe. From my Manor of Croydon the xxj. of July.

Your own ever,

T. Cant.

NUMB. LXVIII.

Purchaſes made by the Archbiſhop. Extracted out of K. Edwards Book of Sales.
Anno Regni Regis Edwardi Sexti primo.

ame of the rchaſer.	*The ſome of Money for the purchaſe.*	*The Lands.*	*The yerely value of the landes.*	*The rent reſerved.*	*The tyme of the iſſues.*	*The Teſte of the Patent.*
mas Arſcopus ntuar.	In conſider. promiſ. Dom. R. H. VIII. et perform. Teſt. ſui, ac in eſcamb. Maner. et Parc. de Mayfeld in Com. Suſſex. ac divers. al. terr. et ten. in Com. Midd. Hertf. Kant. Buck. et Ebor. ac pro ſumma	Rect. de Whalley, Blackborne et Rachdale in Com. Lanc. nuper Monaſtio five Abbie de Whalley in eodem Com. Lancaſtr. modo diſſolut. dudum ſpectan. et pertinent. ac diverſ. al. terr. et ten. in Com. Lanc. Kant. Surr. London, Bangor, &c.	CCCClxxix$^{l.}$ 2$^{d.}$ *ob.*	lv$^{l.}$ xiiij$^{s.}$ vj$^{d.}$ *q.*	A feſto S. Michael. Arch. A$^{o.}$ xxxvij$^{o.}$ H. viij$^{ui.}$	Teſt. xxxj$^{o.}$ die Auguſti.
Thomas Cranmer Archiepiſcopus Cantuar.	v$^{c.}$ iiij$^{l.}$ viij$^{s.}$ iiij$^{d.}$.	Maner. de Sleford in Com. Lincoln, et maner. de Middleton Cheny in Com. Northam. ac diverſ. al. terr. et ten. in Com. Northam. et Lincoln.	x$^{l.}$ vj$^{s.}$ iiij$^{d.}$ xv$^{l.}$ iiij$^{l.}$ xv$^{s.}$ viij$^{d.}$	Nichil.	A feſto Annunc. B. Marie Virgin. ultimo prædicto.	
Thomas Archiepiſcopus Cantuar.	iiij$^{c.}$ xxix$^{l.}$ xiiij$^{s.}$ ij$^{d.}$ Et in complement. Teſti Dom. Regis H. VIII. et in conſider. Servicij.	Scit. nuper Prioratus de Arthington in Com. Ebor. ac diverſa alia Maneria terr. et ten. in Com. Ebor. Not. et Kant.	v$^{l.}$ viij$^{s.}$ iiij$^{d.}$ lj$^{l.}$ xvij$^{s.}$ iiij$^{d.}$ xv$^{l.}$ vij$^{l.}$ x$^{s.}$ x$^{l.}$ xvj$^{s.}$ j$^{d.}$ *ob.*	xij$^{s.}$ vj$^{l.}$ j$^{d.}$ xxxiij$^{s.}$ iiij$^{d.}$ xvj$^{s.}$ viij$^{d.}$	A feſto S. Michaelis Arch. ultimo præterito.	Teſt. vj$^{to.}$ die Junij.

[NUM. LXVIII.] 163

An Inſtrument of the Councel, ſwearing and ſubſcribing to the Succeſſion, as limited by the King.

EDWARD.

WEE whoſe Names be underwritten, having heretofore manitimes heard the Kings Majeſty, our moſt gracious Sovereign Lords earneſt deſire and expreſs Commandment, touching the Limitation of the Succeſſion in the Imperial Crown of this Realm, and others his Majeſties Realmes and Dominions; and having ſeen his Majeſties own Deviſe touching the ſaid Succeſſion, firſt wholly written with his moſt Gracious hand, and after Copied out in his Majeſties preſence, by his moſt high Commandment, and Confirmed with the Subſcription of his Majeſties own Hand: and by his Highnes delivered to certain Judges, and other learned men to be written in ful Order: DO, by his Majeſties ſpecial and abſolute Commandment, eftſoons given us, aggree, and by theſe Preſents ſigned with our hands, and ſealed with our Seales, promiſe by our Oaths and Honors to obſerve, fully perform and keep al and every Article, Branch and Matter contained in the ſaid Writing, delivered to the Judges and others, and ſubſcribed with his Majeſties hand in ſix ſeveral places; and al ſuch other matters, as his Majeſty by his Laſt Wil ſhal appoint, declare, or command, touching, or concerning the Limitation of the Succeſſion of his ſaid Imperial Crown. And WEE do further promiſe, by his Majeſties ſaid Commandment, never to vary or ſwarve, during our lives, from his ſaid Limitation of his Succeſſion: But the ſame ſhal to the uttermoſt of our powers Defend and Maintaine. And if any of us, or any other, ſhal at any time hereafter (which God forbid) vary from this Aggrement or any part therof, We and Every of us, do aſſent to take, uſe and repute him for a Breaker of the common Concord, Peace and Unity of this Realm, and to do our utmoſt to ſe him or them, ſo varying or ſwerving,

MSS. D. Wil. Peryt.

puniſhed with moſt ſharp puniſhment, according to their deſerts.

T. Cant. T. Ely. Wyncheſter. Northumberland. J. Bedford. J. Suffolk. W. Northampt. F. Shrewſbury. F. Huntyngdon. PEMBROKE. E. Clynton. T. Darcy. G. Cobham. T. Cheyne. R. Ryche.

John Gate. William Petres. Joan Cheek. W. Cecyll. Edward Mountagu. John Bakere. Edward Gryffyn. John Lucas. John Goſnald.

Theſe are the Names, with which this Inſtrument is ſigned: but there be no Seals.

164 *The Kings own Writing, directing the Succeſſion.*

My Deviſe for the Succeſſion.

MSS. D. Wil. Petyt. FOR lack of iſſue for my Body, to the L. Fraunceſes heir Maſles, if ſhe have any ſuch iſſue before my Death. To the Lady Jane, and her Heir Maſles. To the Lady Katerins Heir Maſles. To the Lady Maryes heir Maſles. To the Heires Maſles of the Daughters, which ſhe ſhal have hereafter. Then to the Lady Margarets heires Maſles. For lack of ſuch iſſue to the Heire Maſles of the Lady Janes Daughters To the heir maſles of the Lady Katerins Daughters, and ſo forth til you come to the Lady Margarets daughters heires maſles.

If after my Death, their Maſle be entred into eighteen years old, then he to have the whole Rule and Governance therof.

But if he be under 18, then his Mother to be Governeſs, til he enter 18 years old.

But to do nothing without the Advice and Aggrement of Six, Parcel of a Councel to be pointed by my laſt Wil, to the number of Twenty.

If their Mother dy before their Entry into Eighteen, the Realm to be governed by the Councel. Provided, that after he be 14 years, al great matters of Importance be opened to him.

NUM. LXIX.

A Letter of Q. Jane's Councel to the Lord Rich, L. Lieutenant of the County of Eſſex.

AFTER our right hartie commendations to your Lp. Although the matter conteined in your letters of therle of Oxfords departing to the Ladi Mari, be grevous unto us for divers reſpects, yet we muſt neades give your Lp. our hartie thankes for your redi advertiſement therof. Requiring your Lp. nevertheleſs like a Noble man to remain in that promiſe and ſteedfaſtnes to our Sovereign Lady Queen Janes Service, as ye ſhal find us redi and firm with al our force to the ſame. Which neither with honor, nor with ſaftie, nor yet with duty we mai now forſaake. From the Toure of London, the xixth. of Julie, 1553. Sir W. H. MSS.

Your L. aſſured loving freends,

T. Cant.	T. Ely, Canc.	W. Petre S.
	J. Suffolk.	Jo. Bakere.
	Pembroke.	J. Bedford.
	William Paget.	F. Shrewſbury.
	Wincheſter.	Rychard Cotton.
	Arundel	Jo. Cheek.
	T. Darcy.	Robert Bowes.
	T. Cheyne.	

NUM. LXX. 165

Queen Jane to Sir John Bridges, and Sir Nicolas Poyntz, to raiſe forces againſt a riſing in Bucks.

JANE the Queen,

TRUSTY and Welbeloved, we grete you wel. Becauſe we doubt not, but this our moſt lawful poſſeſſion of the Crown, with the free conſent of the Nobility of our realm, Foxii MSS.

and other the States of the ſame, is both plainly known and accepted of you, as our moſt loving ſubjects: Therfore we do not reiterate the ſame, but now moſt earneſtly wil and require, and by authority hereof warrant you, to aſſemble, muſter and levy al the power that you can poſſible make, either of your ſervants, Tenants, officers or freends, as wel horſemen as footmen, reſerving to our truſty and right wel beloved Couſins, the Erles of Arundel and Penbroke, their tenants, ſervants, and officers: and with the ſame to repair with al poſſible ſpeed towards Buckinghamſhire, for the repreſſion and ſubduing of certain tumults and rebellions moved there againſt us and our Crown, by certain ſeditious men. For the repreſſion wherof we have given ordre to divers others our good ſubjects, and gentlemen of ſuch degree as you are, to repair in like maner to the ſame parties. So as we nothing doubt but upon the acceſs of ſuch our loving ſubjects as be appointed for that purpoſe, to the place where this Seditious people yet remaine, the ſame ſhal eyther lack harts to abyde in their malicious purpoſe, or ells receive ſuch puniſhment and execution, as they deſerve, ſeking the deſtruction of their native country, and the ſubverſion of al men in their degrees by rebellion of the baſe multitude. Whoſe rage being ſtirred, as of late years hath been ſeen, muſt needs be the confuſion of thole common weale. Wherfore our ſpecial truſt is, in your courage, wiſdome and fidelities in this matter to advaunce your ſelf both with power and ſpeed to this enterpriſe in ſuch ſort, as by our Nobility and Councel ſhalbe alſo preſcribed unto you. And for the ſuſtentation of your charges in this behalf, our ſaid Councel by our Commandment do furthwith give order, to your ſatisfaction: as by their letters alſo ſhal appear unto you. And beſides that, we do aſſure you of our ſpecial conſideration of this your ſervice to us, our Crowne, and expreſly to the preſervation of this our Realm and commonweale. Yeven under our ſignet at our Toure of London, the xviij. day of July, the firſt year of our reigne.

NUM. LXXI. 166

The Councellors of Q. Jane, their letter to the Lady Mary, acknowledging her Queen.

OUR bownden duties moſt humbly remembred to your moſt excellent Majeſty. It may like the ſame to underſtand, that We, your moſt humble, faythful and obedient Subjects, having alwayes (God we take to witnes) remayned your Highnes true and humble Subjects in our harts, ever ſythens the death of our late Soveraign Lord and Maſter, your Highnes brother, whom God pardon; And ſeeing hitherto no poſſibilite to utter our determination herein, without great deſtruction and bludſhed, both of our ſelves and others, tyl this time; Have this day proclaimed, in your city of London, your Majeſty to be our true natural Soveraign Liege Lady, and Queen, Moſt humbly beſeeching your Majeſty to pardon and remit our former infirmities, and moſt graciouſly taccept our meanings; which have byn ever to ſerve your Highnes truly: And ſo ſhal remain in al our powers and forces to theffuſion of our bludds: as thies bearers, our very good Lords, therle of Arundel, and L. Paget can, and be redy more particularly to declare. To whom it may pleaſe your Excellent Majeſty to give firme credence. And thus we do, and ſhal daily pray to Almighty God for the preſervation of your moſt royal perſon long to reign over us. From your Majeſties city of London this day of July, the firſt year of your moſt proſperous Reygne. Sir W. H. MSS.

Thus endorſed by the hand of Sir Will. Cecyl. Copy of the letter to the Quene from Baynards Caſtle, 20 July 1553.

NUM. LXXII.

The Archbiſhop to Mrs. Wilkinſon, perſuading her to fly.

Foxes Acts. THE true Comforter in all diſtreſs is only God, through his ſon Jeſus Chriſt. And whoſoever hath him, hath company enough, although he were in a wildernes al alone. And he that hath twenty thouſand in his company, if God be abſent, is in a miſerable wilderneſs and deſolation. In him is al comfort, and without him is none. Wherefore I beſeech you, ſeek your dwelling there, whereas you may truly and rightly ſerve God, and dwel in him, and have him ever dwelling in you. What can be ſo heavy a burden as an unquiet conſcience, to be in ſuch a place as a man cannot be ſuffered to ſerve God in Chriſts religion? If you be loth to depart from your kin and friends, remem-
Mar. 3. ber, that Chriſt calleth them his *mother, ſiſters* and *brothers,*
167 that do his fathers wil. Where we find therfore God truly honored according to his wil, there we can lack neither friend, nor kin.

If you be loth to depart for ſlandering Gods word, remember, that Chriſt, when his houre was not yet come,
Joh. 4. departed out of his countrey into Samaria, to avoyd the malice of the Scribes and Phariſees; and commanded his
Mat. 10. Apoſtles, that if they were purſued in one place, they ſhould fly to another. And was not Paul let down by a baſket
2 Cor. 12. out at a window, to avoid the perſecution of Aretas? And what wiſdome and policy he uſed from time to time to eſcape the malice of his enemies, the Acts of the Apoſtles do declare. And after the ſame ſort did the other Apoſtles. Albeit, when it came to ſuch a point, that they could no longer eſcape danger of the perſecutors of Gods true religion, then they ſhewed themſelves, that their flying before came not of fear, but of godly wiſdome, to do more good, and that they would not raſhly, without urgent neceſſity offer themſelves to death: Which had been but a temptation of God. Yea, when they were apprehended, and could no longer avoid, then they ſtood boldly to the profeſſion of

Chriſt: Then they ſhewed, how little they paſſed of death: How much they feared God more then men: How much they loved and preferred the eternal life to come, above this ſhort and miſerable life.

Wherefore I exhort you as wel by Chriſts commandment, as by the example of him and his Apoſtles, to withdraw your ſelf from the malice of yours and Gods enemies, into ſome place where God is moſt purely ſerved. Which is no ſlandering of the truth, but a preſerving of your ſelf to God and the truth, and to the ſociety and comfort of Chriſts little flock. And that you wil do, do it with ſpeed, leſt by your own folly you fal into the perſecutors hands. And the Lord ſend his holy ſpirit to lead and guide you wherſoever you go. And al that be godly wil ſay, Amen.

NUM. LXXIII.

The wordes and ſayings of John Duke of Northumberland, ſpoken bye hym unto the people at the Towrehyll of London, on Tewyſday in the forenoon, being the 22d. daye of Auguſte ymmediatlye before his deathe; as hereafter followethe.

GOOD people, I am come hether for to dye this daye; for the which all yow are come hether to ſe. And that although this is moſt horrible and deteſtable, yet juſtly have I deſerved the ſame; for that I have been moſt grievous ſynner unto Almyghty God, and to al the hole world, and to the Quenes grace: In aſmoche as I dyd preſume, as of my ſelf, in the plain field to beare armour agaynſte her Grace. Wherfore I doe acknowledge that I have offended hyr lawes; and that juſtlye ſhe myght have put me to deathe, withowt anye Lawe, had ſhe ſo pleaſyd. But of hyr moſt clemencye hath wayed my death by a law, which juſtlye hath condempned me. But the more, I truſt, for my Salvacyon, and the more better for me; to conſyder the greatnes of my ſins. And therfore the better for my Salvacyon. Titus. B. 2. fol. 162. 168

And forafmoche as I am permytted to ſpeake my conſcyence, this I do proteſt before God, the World, and al yow, that this my death hath not been altogether of mine own procuryng, but hath been incenſyd by others; Whom I praye God to pardon, For I wil not name, nor accuſe anye man here.

And now I ſhal ſhew yow how I have been of a long time led by falſe Teachers and Preachers ſomewhat before the death of K. Henry and ever ſence: Which is a great part of this my death. Wherfore, good people, beware, and take hede, that yow be not ledde and deceavyd by theſe ſeditious and lewde Preachers, that have opened the Book, and knowe not how to ſhutt it. But retorne home agayne to your true religion, and Catholyke faith, whieh hath been taught you of old. For ſince the time, that this new teachyng hathe come amongeſt us, God hathe given us over unto our ſelves, and hathe plagued us ſundry and many wayes, with warres, commocions, tumults, rebellyon, peſtelence and famyne: beſydes many more great and grevouſe plagues; to the greate decaye of our common welthe. Wherffor, Good people, be obedyent unto the Quene, her lawes, and be content to receive again the true Catholic fathe; from the which of long time yow have been led from. Examples we have of Jermany: Which in like manner being led and ſeduced, how ar they now browght to ruyn, as wel yt ys known to thole world. And alſo we are taught by our Creed, in the latter part of the ſame: Where it is ſaid, *We believe in the holy Ghoſt, the holy Catholick faythe, the Communion of Saints.* Thus yow may ſee the Articles of our belief dothe teach us the true fayth Catholyke. This is my verye faythe and belefe. And theis were in my harte, as my Lord Bp. [Hethe of Worceſter] can teſtefye. Neyther was I comandid thus to ſpeake, but even of myne owne free wyll.

And then he went to his prayers, &c. and dyed.

NUM. LXXIV. 169

Archbiſhop Cranmers Letter to the Queen, ſueing for his pardon in the Lady Janes buſineſs.

MOST Lamentably mourning and moaning himſelf unto your Highnes, Thomas Cranmer, although unworthy either to write or ſpeak unto your Highnes, yet having no perſon, that I know to be mediator for me, and knowing your pitiful ears ready to hear al pitiful complaints, and ſeeing ſo many to have felt your aboundant clemency in like caſe, Am now conſtrained moſt lamentably, and with moſt penitent and ſorrowful heart, to aſk mercy and pardon for my heinous folly and offence, in conſenting and following the Teſtament and laſt Will of our late Soveraign Lord K. Edward VI. your Graces brother; Which, wel God he knoweth, I never liked; nor any thing grieved me ſo much that your Graces brother did. And if by any means it had been in me to have letted the making of that Wil, I would have done it. And what I ſaid therin, as wel to the Councel, as to himſelf, divers of your Majeſties Councel can report: but none ſo wel as the Marqueſs of Northampton, and the L. Darcy, then Lord Chamberlain to the Kings Majeſty. Which two were preſent at the Communication between the Kings Majeſty and me. I defired to talk with the Kings Majeſty alone, but I could not be ſuffered: and ſo I failed of my purpoſe. For if I might have commoned with the King alone, and at good leiſure, my truſt was, that I ſhould have altered him from his purpoſe, but they being preſent my labor was in vain. Letters of the Martyrs.

Then, when I could not diſſuade him from the ſaid Will; and both he and his Privy Councel alſo, informed me that the Judges, and his learned Counſil ſaid, that the Act of entayling the Crown, made by his Father, could not be prejudicial to him: but that he being in poſſeſſion of the Crown, might make his Wil therof; This ſeemed very ſtrange unto me. But being the ſentence of the Judges, and other his learned Counſil in the Lawes of this realm, (as

both he and his Counſil informed me) methought it became not me, being unlearned in the Law to ſtand againſt my Prince therin. And ſo at length I was required by the Kings Majeſty himſelf to ſet to my hand to his Wil; Saying, that he truſted, that I alone would not be more repugnant to his Wil then the reſt of the Councel were. Which words ſurely grieved my heart very ſore: And ſo I granted him to ſubſcribe his Wil, and to follow the ſame. Which when I had ſet my hand unto, I did it unfainedly and without diſſimulation.

For the which I ſubmit my ſelf moſt humbly unto your Majeſty, acknowledging mine offence with moſt grievous and ſorrowful heart, and beſeeching your mercy and pardon. Which my heart giveth me ſhal not be denyed unto me, being granted before to ſo many; Which travailed not ſo much to diſſuade both the King and his Councel, as I did.

170 And wheras it is contained in two Acts of Parlament, as I underſtand, that I with the Duke of Northumberland, ſhould deviſe and compaſs the deprivation of your Majeſty from your royal Crown, ſurely it is untrue. For the Duke never opened his mouth to me, to move me any ſuch matter. Nor his heart was not ſuch toward me, (ſeeking long time my deſtruction) that he would ever truſt me in ſuch a matter, or think that I would be perſuaded by him. It was other of the Councel that moved me, and the King himſelf, the Duke of Northumberland not being preſent. Neither before, neither after, had I ever any privy communication with the Duke of that matter, ſaving that openly at the Councel table, the Duke ſaid unto me, that it became not me to ſay to the King, as I did, when I went about to diſſuade him from his ſaid Will.

Now as concerning the ſtate of religion, as it is uſed in this realm of England at this preſent, if it pleaſe your Highnes to licence me, I would gladly write my mind unto your Majeſty. I wil never, God willing, be author of Sedition, to move Subjects from the obedience of their Heads and Rulers: Which is an offence moſt deteſtable. If I have uttered my mind to your Majeſty, being a Chriſtian Queen and Governor of this Realm, (of whom I am moſt aſſuredly

perſuaded, that your gracious intent is, above al other regards, to prefer Gods true word, his honor and glory) if I have uttered, I ſay, my mind unto your Majeſty, then I ſhal think my ſelf diſcharged. For it lyes not in me, but in your Grace only, to ſe the Reformation of things, that be amiſſe. To private ſubjects it appertaineth not to reform things, but quietly to ſuffer that they cannot amend. Yet nevertheles to ſhew your Majeſty my mind in things appertaining unto God, methink it my duty, knowing that I do, and conſidering the place which in time paſt I have occupied. Yet wil I not preſume therunto without your Graces pleſure firſt known, and your Licence obtained. Wherof I moſt humbly proſtrate to the ground, do beſeech your Majeſty, and I ſhal not ceaſe daily to pray to Almighty God for the good preſervation of your Majeſty from al Enemies bodily and ghoſtly, and for the encreaſe of al goodnes heavenly and earthly, during my life, as I do and wil do, whatſoever become of me.

NUM. LXXV.

Cardinal Poles Inſtructions for his Meſſenger to the Queen.

Inſtructions for Mr. Thomas Goldwel.

MR. Goldwel. After ye have made my moſt humble Salutation, wyth al due reverence to the Queenes Highnes on my behalf, and preſented my Lettres to the ſame, then pleaſing her Grace to hear your Commiſſion given by me, and to underſtand the cauſe why I do ſend you to her, ye may expound the ſame in that fourme that foloweth. Cotton Library, Titus B. 2. fol. 170.

Furſt of all, Seeyng that the hole cauſe of my ſendyng you to her Highnes at this time is grounded upon the requeſt, that her Grace maketh unto me in her lettres ſent me thiſe dayes paſt from the Emperours coorte, dated in London the xxviij. of October, in the Latten tonge: Wherunto her Grace doyth demand anſwer of me in twoo poynts: One is, touching the difficultye ſhe feareth, by ſygnes ſhe ſeyth 171

allready, touching the renouncing of the tytle of the Supremacy of the Church in her Realme, when it ſhall be put furth in the Parlament: Which ſignes be, that wheras her Majeſtie already hath cauſed to be put forth to the Parlament the abolyſheng off thoſe lawes, which concerned the annullation of the Legitimate matrimony of the gracious Ladye, the Qwene Mother to her Grace the ſame paſſing the Upper houſe, and put furth to the Lower, albeit in the effect they wold not refuſe ſo agree to al that might make to the ſtableſhing of the right of her Grace to the Crown, yet they did not gladly heare of the abolyſheng ſpecially of that law, that gave the title of the Supremacy of the Church in the Realm, to the Crown: Suſpecting that to be an introduction of the Popes authorytie into the Realm: Whiche they cannot gladly heare off. And for this cawſe cannot gladly hear of my Legation in the Popes Name: Wherupon her Grace in the ſame lettres doth exhort me to ſtaye my voyage untyll a more opportune tyme: And aſketh my counſell, in caſe the lower Houſe make reſiſtance in the renouncing of the tytle of Supremacye, what her Grace were beſt to do, and what waye ſhe had beſt to take.

One other poynt is, that her Grace deſyereth in the ſame letter to be certyfyed by me, how it came to paſs, that a Comyſſion given by her to Mr. Fraunceſco Commendone in ſecret, was publiſhed in the Conſiſtory; as her Graces Ambaſſador, reſident in Vennyce, doth certyfye her:

Theſe be the twoo poyncts, wherin her Grace requireth my anſwere: And for to obey her demand, which to me is a Commandemente, I do ſend yow, nott onely to preſent my lettres, but alſo my mouthe, and wyth thiſe preſent Inſtructions, for more ſatysfaction of her Grace in all poyncts.

As towcheng the firſt poynct, which is of moſt weyght, and ſo greate toucheng the honor and wealth of her Grace both ſpiritual and temporal, as none can be more; ye maye ſhew her Grace that my firſt adviſe and counſyl ſhal be, to obtain of God by prayer, that which I praye him to gyve me wryteng this; Which is, to have *Spiritum Conſilij et Fortitudinis*. And this her Grace muſt nowe praye for; that

as in the attaining the Crown, his high providence ſhewed by manyfeſt tokens to have given her theſe twoo graces; ſo in the mayntaineng therof, he wil confirm theſe twoo gyftes in her mind. Her Highnes knoweth, yf ſhe had relented at that time for any peril, when that both mannes counſell and force were againſt her, ſhe had loſte. So yf ſhe for any feare do relent, and do not renounce that title of Supremytie, which took the name of Princeſs and Right heire from her; ſhe can nott maintayne that ſhe hath gotten already by the ſpirit of Counſell and Fortitude. So that my firſt counſell is this, that obtaining by prayer theſe twoo gyftes, which her Grace had att that time, to ſhew her ſelf no leſs ardent in the leaveng of the title of Supremytie, for to maintain her right, then the King her father was in the acqwyſition therof, to the pryvation of her ryght. Which ſo much more ſhe ought to do, and be more fervent in this, then her Father was in that; Bycauſe that was done againſt all lawe both of God and man; and this that her Majeſty doth now, ſhewing her ſelf moſt fervent herein, doth fulfil both Gods law and mans: And that is her very duty, if ſhe ſhould loſe both ſtate and life withal. As ſhe hath known ſhe ought to do, by the example of the beſt men of her realm. Which for this cauſe, reſiſting the Kings unlawful lawes, loſt both. 172

And now the goodnes of God putting no ſuch hard conditions to her Grace nor laying afore her eyes only *Præmia futura* wyth loſſe of temporal, as he did to thoſe men, but *præmia cæleſtia* with *terrena* joyned togyther: That ſerving to the honor of God, which is in this poynt to render the title of Supremacye of the church in earth, to whom God hath given it, ſhe doyth ſtableſh her own Crown withal: If now ſhe ſhould relent herein for any fear of men, being brought to that ſtate, that other men ſhould rather fear her, then ſhe them, ſpecially in ſo good a cauſe; this afore God and men were moſt perpetually to be blamed. Wherfore what my Counſell is herein, on this maner now rehearſed, ye may inform her Highnes.

Nowe to com to the execution of the thing. After her Grace is determened to have it done, caſteng awaye all feare, the ſame ſtondeth to have hytt put forth, and cauſeng

it to paſs by the Parliament; this is another cownſell neceſſarily to be pondered; Conſyſteng the whole after my opinion in the proponement of the parſon, that hath to put furthe the ſame, that wyth leſs difficulty, and more favour ytt may paſſe.

Here ye maye ſaye, that I moche pondereng the ſame, and conſydereng, that it muſt be a perſonne of Authorytie, that ſhuld propone the ſame, yf it ſhuld take effect; When I looke in my mynde apon al them I know off the Lordes both Spirituall and Temporall, and perſons of the Lower Howſe, that myght have authorytie to do the ſame; I do ſee none, butt other he hath defended the contrarye cauſe by his Sentence and wryting, as the Spirituall men have done; which taketh awaye a great part of authority to perſuade other, when men heareth them accepteng that mattier, that aforetyme thei have oppugned: Or elſe to ſpeak off the Temporall Lordes, or other, beyng al entangled with pryvate proffet, enjoyeng goods of the Church by rejecting the authority of the ſame, they cannot ſpeak with that freeneſſe of ſpirit, as ſuch a matter requireth. Wherfore yee may conclude with her Grace mine opinion herein; that after long conſyderation hereof, I ſee no perſon but one, that is able, with authority and all favour, to propone this matter: And that perſon is her Grace her ſelf: God having brought it to her hand alone: She being in this matter, and al other immaculate, and without blot, ordered of God to defend his cauſe, and her own withal.

And this, ye maye ſaye, the Counſell that ytt pleaſed God to putt in my mynde is, that her Grace do in this caſe, as I remember, the Emperor did in his own cawſe, paſſing by Rome, wher as his mind was to juſtify his quarrel touching the war betwixt him and the Frenche kyng afore the Pope and the Cardynalls. When doubteng yf onye other perſon ſhuld propoſe the ſame, it myght have contradiction off that party that dyd favour France, he determened without any conference either with his Councel or other, to put forth the matter himſelffe. And ſo when nother the Pope,
173 nor no other loked for eny ſuch thing, his Holyneſſe and the Cardinals being now congregate, he entered in amongſt

them in the Conſyſtorye, and made a long Oration, in juſtyfyeng his cawſe, and obtayned that he wold without any reſyſtence.

Underneth this maner my poor advyſe ſhuld be, that her Majeſty ſhould perſonallye come into the Parlament, and putt furthe the ſame her ſelffe, and I dare be bold to ſaye, what for her authorytie, and the juſtenes and the equytie of the cawſe hytt ſelfe, ſhe ſhal have no contradiction: And if need were alſo to ſhewe her ſelffe to the Lower howſe, the thing hytt ſelf ſo neer toucheth her wealth, both godly and temporallye, that ytt ſhuld be taken rather *cum applauſu*, then otherwyſe.

Further, and joynctly wyth this, hytt ſhall be neceſſarye her highnes make mencyon of the Popes Legate, in my parſon, to be admytted and ſent for. Wherein her Grace hath this furſt to entreate, thatt the lawe of my bannyſhment may be aboliſhed, and I reſtored to name and bloud. And herein her Grace doith know whatt extreame injuſtyce hath bene done to me, and all our howſe: And touching my parſon, what was ever done that could be layde agaynſt me, why I ſhould be bannyſhed, which never thought nor dyd in that cawſe I was bannyſhed for: butt thatt wherebye I deſerved rather greate rewarde then enye payne, beyng ſo geven wyth hart and mynd to the Kyngs honour, and wealth both off hym and the realme, that wyth no reward, which was offered me greate, the Kyng himſelffe could not perſuade me to do, or ſentence ony thing agaynſt his honour and the wealth off the realme, and to his dampnation. Here is all the cawſe why I ſuffered bannyſhment, with ſo great loſſe off thoſe kynnesfolk, that were derer to me then my lyfe. And this beyng done by the conſent off the Parliament, though, I doubt nott, agaynſt their mynde, the Parlament ys bound afore God and man, to revoke me again, and ſpecyally now comyng with that Comyſhion, that bryngeth the ſtableſhment off your Graces Crowne, to the comforth off the hole realme, both temporallye and ſpirituallye.

And this her Grace may boldelye ſaye off al the tyme of my exile, wherein God hath gyven me honor more then I dyd requyre, or would have had, if it had layne in my

own choyſe, and gooddes ſuffycyent to mayntayn my ſtate, yff ever ytt be founde, that for any reſpect of perſon, for ambytion, pleaſure or lucre, I ſwarved from that I judged the honor of God, and, in matters off my Cuntree, from the wealth theroff; I am content not only not to be accepted at this tyme, butt perpetuallye to be bannyſhed. But yff they prove all the contrarye, and that with the King your Father, nott onlye as a faithfull ſubject, butt wyth that love alſo, that no ſervant could ſhewe to his maſter more, nor ſonne to his father, I ſhewed ever to exteame more his honor and wealthe, then myne owne gooddes or Contreye, and never procured other then the wealthe off the ſame; then lett them beleave now, that I never wold come unto them after ſo manye yeares abſence, your Grace bearyng the crowne, wyth other Commyſſion than that I know ſurely ſhould be to the honor, comfort, and wealth of your Grace and the whole Country.

And ſo touching this poynct of my counſell, that her Grace requyreth of me, here ye have explicated, how the hole matter, wherein my counſell is requyred, may be concluded. For otherwayes at this tyme I ſee not what myght be taken, nor can imagyne no other ſo good, as this waye;
174 Whiche me ſeamythe God hath ordered ſhould be taken and preferred above all other.

After this, ye ſhal ſhowe her Grace yf this waye be nott followed, or dysferred, what I moſt feare. And this ys furſt, that the Popes Holynes beyng alredye perſwaded to graunte to the ſtaye of my jorneye, contrary to his furſt Comyſhion, when her Grace ſhowed more fervencye to receyve the obedience off the Churche, that the next Comyſhion I ſhall have ſhall be to retourne back into Italye agayn. And the cauſe whye I fearr this ys, that the Pope ſhall thinke by offreng to her Grace and the Realme, all thoſe graces, that do purteyne to the reconcyliation off both to the church, when he ſeeyth it ys nott accepted wyth thatt promptnes it is offred, he ſhall think, that bothe afore God and man he hathe ſatysfyed all that coulde be reqwyred of him, touchyng the demonſtration of his paternall affection to her Grace and the realme. In the whiche the College off Cardinals peradventure wyll judge, that his

Sanctytie hath bene over moche bountefull, ſpecyallye when they heare off this my ſtayeng beyng made wythout their conſent: Which thei wyll ever take for a greate indignytie, hearyng no gretter, nor more urgent cauſe theroff, then hytherto hath bene ſhewed; and knoweng how her Grace cannot mayntayne her Ryght, nother afore God nor man, wythout haveing recourſe to his Holynes, and to the See Apoſtolyk, off whoſe Authorytie and Dyſpenſation the hole ryght of her cawſe doyth depende: as ſom of them then wold have had his Holines at the beginning not to have ſent his Legate, untyll he had bene reqwyred, ſo moche more now, after he hath ſentt, and he not accepted, thei wyll all be off opinion, that he ſhall be revoked. And then what peryll both her Grace and the hole realm ſtondeth in, by the reaſon of the Schiſme yet remayneng, it is manyfeſt of ytt ſelfe.

And yet this is nott al my feare of my revocation, but that which may follow, that I feare more. Which is this: that where as now yff I had been accepted with that promptnes and ſyncere affect, as I was ſent of the Popes Holynes, and that I brought wyth me, my Parſon I truſt ſhould have brought more comfort to her Highnes, and the reſt of the Contrey, then ony ſtranger; as the Popes Holynes thought, when he made me Legate; ſo nowe on the contrary, for the ſelfe ſame circumſtances and cawſes, that parteyne to my Perſonne, nott beyng accepted, it ſhal more aggravate the cauſe, att all times, that the Realme hereafter ſhould require to be abſolved of the Schiſme, and al other that wold ſeke to prevail againſt her Graces tytle, by the reaſon off the Schiſme, for the ſelff cawſe, that I was nott accepted, retourneng again to Rome, wyll take this for a great proffe of the obſtynat endurenge in the ſame, which all dyvyne lawes doyth moſt condempn. So that my Parſon, I deſiring nothing more then to bryng comfort to her and the realm, nott accepted, ſhal be cawſe of more diſcomfort, which as I ſay, God of his marcye forbed. Expounded under this maner my feare, which ſtondeth in my revocation, nott for my ſelf, but for the domage that may com to her Majeſtye and the realme therbye; the ſame beyng verye lykelye, if my ſtay be deferred ony longer

ſpace; knoweng that his Holynes and the College wil nott ſuffer ſuch indignitie: then yow may declare withall the remedyes, that I thought beſt to be uſed at this tyme to avoyde this inconveniencye.

175 And herein yow may ſhow, how the furſt Remedie is, that the Pope and the Colledge of Cardinals be wel perſuaded, that my ſtaye here is but for a ſmale tyme, and for to bryng a more ſuer concluſion, and mak the waye more playn, as I have cawſed the Popes Holines to be informed by a ſervant of mine ſent by poſt to Rome, ſhewing the tenor of the bil her Grace wrote by Herrye my ſervant. Wherin was conteyned that her Highnes ſhortlye truſted that the matters of the Parlament ſhuld have that concluſyon, that I moſt deſyered. And apon this hope that meſſenger had to ſhowe his Holynes, that I had ſent my ſtuf afore, towards Flaunders: and now alſo for confyrmation of that hope I have ſent a part of my companye afore to tarrye me there. So that this yow may ſaye ys the furſt remedye I can fynd to kepe the Pope and the College in hope of a brave and good reſolution.

One other chyfe Remedye is, becawſe I perceive the Emperours Majeſties Counſel hath ever bene, that her Grace in matters of religion, and in the renounceng the title of the Supremacye, ſhuld procede with grate moderation, and nott to be haſtye therin, untyll other matters temporall were better ſettled; for this cawſe, beſyde that what I could do by lettres, if it were poſſyble, as moche as was in me, to remove his Majeſty from the opinion, that dilation in this matter ſhuld be profitable to her Highnes, or the realm; as ſhe may perceve by the copy of my letters, written to the Emperor, ſent by Herrye Pyninge: I have likewiſe perſuaded hys Majeſties Confeſſour, whome I founde here a man of great ſanctitye, and learneng, that for the love he bearith towards his Majeſty touching his ſowles wealth, and honor off the worlde beſide, and affection to her Grace, that he wolde perſonallye repair himſelf to his Majeſty, and by al means poſſible attempt to remove this worldlye feare. And herein I have gyven him Inſtructions, wherоff yow have the Copie with yowe, that yowe may ſhow the ſame to her Highnes.

The thurd Remedye is, that which I attempt now, by ſendeing yow to her Majeſtie, that ſhe maye be well enformed of the peryll; which in myn opinion is now more great, then when the Duke of Northumberlonde dyd ſett agaynſt her. And the ſame muſt be overcom wyth that meanes that her Grace then had the victory. Which was by putting her hope and truſt holye in God, and in the juſtyce of her cawſe, caſteng awaye all feare worldelye. Whiche doyng, her Highnes may be ſuer her cawſe perteyning to the honor off God, and wealth of his Church, for the whiche his Sonne dyed for, thatt ys Lord off all, ſhe ſhall fynde leſte difficultye, and moche redyer help, then ſhe can now imagyne. And this now ſhall be ſuffycyent yow enfourme her Grace touching the mattier, wherin it hath pleaſed her to aſk my advyſe and counſell.

Touching the other matter, wherein her Highnes ſemyth to be offended for the relation made openlye in the Conſiſtory by Maſter Franceſco Comendone, of thoſe things, which her Majeſty had told hym in ſecrete. Off this yow may ſay, her Grace beyng enfourmed of the treuthe hath more cawſe to accept that which was done moſte gratefully, then in onye part to be offended therewyth. And the truthe is this, he dyd nott open onye thing that was tolde him in ſecret, nor dyd nott make his relation as I thought my ſelf he had done at the begynnyng, as off things harde of her Graces mouthe, but that he had harde off other Catholyk and devoute perſonnes, that knew her Graces mynde. Which was in generall off the devout mind that 176
her Matie bore to God and the Church; and of that particuler poynct, that ſhe wolde have had ſhowed only the Popes Holines, nothing was ſpoken. And al this was done to confirm the Cardinals minds touching the approbation of that the Pope had done, in makeng ſo ſoddenlye his Legate, afore eny information was given what mind her Grace bore to the obedience of the Churche: Which ſome did not approve at the furſte. And after this relation made by Mr. Franceſco, that had bene in England, all were well ſatisfyed. So that all turned to the honor of her Maieſtie, and to corroborate al that was done to her ſervyce. And that ſhe maye the ſurelyer be advertyſed how all things

paſſed in this matter, I have cauſed to be copied one part off a letter, which the Popes Holynes wrote unto me apon this Acte; and the ſame yow maye ſhow unto her Grace.

And becawſe I do know what greate ſervyce it myght be to her Grace to be trewlye informed in all partes that parteyneth to the returne of trewe obedyence to the Church, both touching the tyme and maner, and the conſeqwence thereoff; and to diſcern the craftes and wyles, that the enemy of mankind ever uſeth to make it ſeame trewe obedience, when it is not: whereapon dependeth the hole grounde off the maintenance of the State, that God hath gyven her Grace: And how few there be in the realme, (al beyng maculate therein,) that can or wyll endeavour themſelffe, to explicate the peryll, and ſhowe the remedye: therfore conſydereng that I in perſon can nott come ſo ſone to gyve her Highnes enformation, as I know the neceſſytie of the matters to be concluded doith reqwyre; you may ſhow her Matie that among thoſe Gentlemen of my companye, whome I have ſent afore to Flaunders, there to remayne, there be twoo, of whome if it wyll pleaſe the ſame to take information off, and as her Grace fyndeth itt, to the honour of God and wealth off the realme, in this furſt ſettleng of the obedyence of the churche, ſo to execute the ſame; I wold think that her Grace ſhuld be well ſatisfyed, and ſatysfye all good men wythall: thiſe being men of that qwalytiees, that ye know; which have godlye prudence, and humaine, joyned bothe togyther. Of the which one I knowe by long experience, that hath bene manye yeares ſo converſaunt with me, as no man more famyliar. Of whome I have ever judged my ſelff to have that treaſour, that fewe greate Pryncys hath the lyke. And off the other to have as great pleaſure for the tyme he is content to ſerve me. But whether her Hyghnes wyll ſerve her ſelffe to be enfourmed off them in this firſt ſettelleng off her State, this ys in her Graces pleaſur.

This onlye I wold deſyer her M. wylleng the ſame, if they ſhold com, that they myght com to be knowen to come from me, for the cawſes that I have ſhowed yowe.

Further, your Commiſſion ſhalbe to expounde to her Highnes my hole mynde and ſentence, towching the demande hitt pleaſed her Grace to make in her gratiouſe Letters dated the xxviij. of Januarye, concerninge thoſe perſonnes, whom for the good opinion her Grace had of their Vertue, Lerning, and Catholyke good mynde, ſhe intended to make Biſhopes, how that they may be provided fore, withowte derogation to the authority of the See Apoſtolique, her Grace not intending further to extend the powere of the Crowne regall, then hit was cuſtumable in uſe afore the Sciſme enteryd. In this poynte, wherein her Grace demaundeth myne anſwere, yow ſhall make the 177
ſame conformable to that whiche, by long and often conference with me, ye knowe to be myn utter ſentence. Wherein ye nede nott to have any further explication by wrytinge.

Beſide this, touching the two Actes of Parlament; oon of the legitimation of the Matrimonye betwene the moſt gracious Quene her Mother, and the King her Father; the other of the Sacramentes to be uſed under the maner, that they were uſed the laſt year of K. Henry the VIII. her Graces father: Whiche both it pleaſed her Matye of her goodnes to ſend unto me, for my ſattisfaction of mynde, to knowe how they were paſſed by conſent of the Parlament; yow may ſhewe her Grace that theſe too, perfectely inacted and concluded, be thoſe in treuthe, that of al Acts that could be made to my comforte, none could bring me more ſatisfaction. Whereof the onlye cauſe is, that I know nothing can paſs by the Parlament more to the ſtabliſhment of her Hieghnes State, both afore God and man, then the ſure ſtabliſhinge of theſe too. And for this cauſe whattſoever lacketh to the ſtabliſhing therof, me ſeemeth, I am bounde to utter plainly to her Grace and trewlye to ſay whatt doth nott ſatisfye me in thoſe Acts; my whole ſatisfaction dependinge of the fruite, that may redound to her Grace and the realm, when they ſhal be perfectlye concluded.

And therfore herein yow ſhall nott lett paſſe to enform her Grace pleaſing the ſame to give yow benign audience, as wel wherein they were nott to my utter ſatisfaction, as

alſo wherein they ſatisfyed me, and brought me ſome comfort.

And firſt of all, how the former Acte of the ratifying of the Matrimony ſeemed unto me myche defectuous; in that the Parlament, taking for cheffe grounde, the Wiſdome and Goodnes of the Parentes of both parties in making the Matrimonye, doth nott folowe that wiſedome in the concluſion and ſtabliſhing of the ſame. Theyre wiſedome in making hitt was, that they thought nott ſufficient to conclude the Matrimonye, notwithſtanding the conſent of the partyes, onleſſe by the Popes diſpenſation and authorite of the See Apoſtolique, the impedimentes of conjunction, named in the lawes of the Churche, were taken away, and hitt ſo made legitimate. And hereof the Act of the Parlament, that would juſtifye the ſame, with derogation of another Acte, made to the condempnacion of that Matrimonye, maketh no mention. Which me ſeameth as great a defecte, as yf oon ſhulde take a cauſe to defende, whiche hathe diverſe cauſes al concurrent to oon effecte, whereof the oon dependeth apon the other, and oon beyng principall above all the other, and wolde in the defence thereof name the other cauſes, and leave owte the principall. For ſo yt ys in the cauſe of the Matrimonye: the conſent of the partyes and parentes depended apon the Diſpenſation of the churche, and the See of Rome: Withowte the whiche the wiſedome of the Parentes dyd nott thincke hitt coulde be well juſtifyed, as the effecte dyd ſhowe, in demaunding the ſame: and this ys that whiche nowe ys lefte owte in the juſtification, that the Parlament hath made, alleaging onlye the wiſedome of the two Parents, the Kings of Ingland and of Spayne.

And if it be here ſayd, as I underſtonde ſome do ſay, that the Diſpenſation was aſked of thoſe Prynces, not becauſe it was ſo neceſſarye, that the mariage coulde nott be juſtifyed withowte that, butt as they ſay *ad majorem cautelam*: how this anſwere cannott ſtande to that effecte, I have ſo ſufficientlye informed yow, that yow of your ſelfe
178 I dowbte nott, withowte further declaration by wrytinge can expounde the ſame. Therfore leaving that to your memorye and capacite, to flye multiplication of wrytinge,

this only I wyll putt yow in remembrance of, that yf the Diſpenſation of the Pope in that mater was aſked of thoſe two Princes *ad majorem cautelam*, which was to ſtoppe all menes mowthes, making pretenſe of juſtice, that might have bin brought fourthe, or objected, againſte that Matrimonye, unleſſe thys Diſpenſation had bin obteyned; at the leaſt for this cauſe in this Act ſhulde alſo have bin made mention of the Diſpenſation, following the wiſedome of thoſe Princes *ad majorem cautelam*; beynge now more feare of pretenſed juſtice againſt that Matrimonye, as the effecte hath, and doth ſhewe, then ever coulde be imagined by the wytte of thoſe Princes, when they obteyned fyrſte the Diſpenſation.

As towchinge th'other Acte of the Confirmation of the Sacramentes, ye ſhall ſhowe alſo wherein hit ſeameth to me defectyve. Whiche ys, that whereas the grounde of the makinge therof, as the Acte doyth expreſſe, ys taken for to redreſſe the temerytye of them, whiche, being affected to the nueltye of opinions, dyd other take them awaye, or abuſe the adminiſtration of them, againſt the auncient and laudable cuſtome of the Catholique churche; This beinge a verey neceſſarye and piouſe cauſe to make that Acte; in the proſecuting and concluding of the ſame I fynde this greate defecte, that never being approbate by the Churche, that thoſe perſones which remayne in *Sciſma*, ſhuld have the right uſe of the Sacramentes; but rather to ſuche ys interdicte the uſe of them: This Acte maketh the gate open to them, that be nott yet enteryd into the Unite of the Cherche; to the uſe of the Sacramentes, declaring hytt ſelfe how they ſhulde be miniſtered, with relation to the tyme and yeare of that King; and namyng him, that ys known to be cheffe author of the Sciſme. Whatt defect this is it ſeemeth manifeſt of yt ſelfe.

This ſhewed, wherein both theſe Actes were defectuouſe, and thereby not bringing me full comforte, ye ſhall then expounde wherin, at the readinge of them, I toke ſome comforte. Which was that the concluſion of both was paſſed, graunted, and inacted by the Parlament. So that touching the effecte, there coulde be no difficultye hereafter in the Parlament, the ſame being now bounde to the

approvinge and obſervancie of theyr owne Acte. And wherein they were defectueſe, this owght to be ſupplyed by the Princes Authority, that ys to ſaye, by her Graces authoryte, as right Quene. To whom it apperteyneth, as cheffe head of the Parlament, and of the hole realme withall, in all Actes, that the Parlament dothe determe, both to interpreate that that ys obſcure, and to ſupplye and make perfecte that which ys defectuouſe, as well in the tyme of the Parlament, as when yt ys diſſolved. So that now theſe both Actes, being paſſed by the Parlament, they are brought to her Graces hand to interpreate and ſupplye, as yt ſhall be judged by her Graces wiſedom, howe they may beſte take effecte. And to do the ſame other owte of the tyme of Parlament, or in another Parlament, byndinge them, by theyre owne decree, ratefyeng the mariage, and the uſe of the Sacramentes, accordinge to the forme of the Catholike churche, to admitt the authoryte of the See of Rome. Whiche not admitted, nother thone Acte nor thother can take effect: And admittinge and ſtabliſhing of the ſame both thoſe Acts, by this oon, (wherin ys compriſed the reduction of the realme to the unite of the Churche) ſhalbe ſtabliſhed and made perfecte.

179 For concluſion of al this, ye ſhall informe her Grace, that as I conſider dayly the wonderfull goodnes of God to her Hieghnes with all paternall cure of her ſowle, parſon and ſtate, and hys all ſo manifeſt protection every waye, and by ſo meny wayes calling her Grace to ſtabliſhe this unite of the Churche in the realme, whereof the breakinge hath bin cauſe of ſo great miſerye, in the realme, both ſpirituall and temporall, with travayle temporall of her Majeſtye and utter jeopardye of loſyng her State: So alſo I do conſider whatt wayes the enymye of mankynde Satan, *Qui expetivit cribrare eccleſiam tanquam triticum*, hath uſed, and continuallye uſeth to lett, that her Grace can nott putt in execution that wherunto God continuallye doth call her. I dare be bold to ſay in this particular cauſe, that that the Apoſtle ſayth generally, ſpeakinge of Satans malice, *Non ignoramus cogitationes ejus.*

And ſo herein I do ſe how by all meanes he dothe tempte to make her Grace fall from that ſimplicite, *Quæ*

eſt in Chriſto Jheſu, the whiche God hath ever hytherto maintened in her. And this I havinge noted of the eſpeciall goodnes of God toward her, how all the reſt fallinge from the unite of the church at the tyme of her Fathers reygne, when ſhe was in moſt trowble and travayle, yett her Hieghnes never committed eny thing that was prejudice to the ſame, being protected of God in that ſimplicite, and bringeng that mynde with her to the Crowne: Sathan knowing that by open temptinge her to do againſt that, by the way of commiſſion, he ſhould not prevayle, he dothe attempte to make her to fall by this other way of omiſſion; wherbye his malice truſteth, that commiſſion ſhall folowe. Againſt the whiche, albeit my verey truſte ys, the prayere of the Churche at this tyme for her Grace ſhal defend her; yet untyll I ſe by her Graces goodnes ſo neceſſarye and godlye Acte of the reduction of the Realme to the perfecte obedience of the Churche concluded, I cannot be without ſome feare: and therfore be more ſolicitouſe in advertiſeing her Ma^tie of the greate peryll, wherof fewe or none do, or wyll, ſpeake unto her: and nott onlye to advertiſe her Grace, butt withall to ſhewe the reamedye; wherof yow being ſufficientlye informed, this ſhall be the end of my Commiſſion by wrytinge: Prayeng Almightye God to inſpire her Hieghnes to accepte your ſayings on my behalfe, as he hath inſpired me with all ſincere affection by ſuche meanes to utter the ſame.

NUM. LXXV. †

The Form of the Reſtitution of a maried Prieſt.

DECIMO octavo die menſis Octobr. Anno Dom. 1554. in Ædibus ſolitæ Reſidentiæ Magiſtri Anthonij Huſe, Armigeri, in Occidentali angulo Vici nuncupati Pater Noſter Row, Civitatis London. notoriè ſituatis, Coram venerabili viro Magiſtro Henrico Harvy, LL. D. Vicario in Spiritualibus Generali, &c. in preſentia mei Joannis Incent, Nota- Regiſt. Eccleſ. Chriſt. Cant.

rij publici propter abſentiam Magiſtri Anthonij Huſe, Regiſtrarij, &c. aſſumpti, &c. comparuit perſonaliter Robertus Vevian Preſbyter, nuper Rector Eccleſiæ parochialis de Hever,
180 Decanat. de Shoreham, Eccleſiæ Chriſti Cantuarienſis juriſdictionis immediatæ, ac quandam profeſſionem in Scriptis redactam et conceptam fecit, et publicè legebat, ſub eo qui ſequitur Verborum tenore.

Wheras I Robert Vevian, Clerk, late Parſon of Hever in the County of Kent, being of the peculiar juriſdiction of the Church of Canterbury, being ordered a Preſt about xxvij. yeres paſt, having miniſtred as a Preſt in al kind of Preſtly function and miniſtration of Sacraments and Sacramentalls, as to the office of a Preſt appertaineth; have fithins that time, contrary to the State of myne Orders, Decrees of the Church, and laudable Cuſtomes of the ſame, marryed one Agnes Stanton, being a ſingle or ſolute Woman, and with her in one Houſe, as man and wief, have cohabited and dwellid, to the offence of my Chriſten brethren, and brech of the Unity of Chriſts ſaid Church: I the ſaid Robert do now lament and bewail my lief paſt, and thoffence by me committed: Intending firmly by Godds grace hereafter to lead a pure, chaſt and continent lief, according to ſuch grace as Almighty God of his mercy, upon my humble petition and prayer, ſhal grant me: And do here before you, my competent Judge and Ordinary, moſt humbly require abſolution of and from al ſuch Cenſures and pains of the Lawes, as by my ſaid offence, and ungodly behaviour I have incurrid and deſervid; Promiſing firmly, and ſolemnly profeſſing before you in this preſent Writing never to return to the ſaid Agnes Stanton, as to my wief or Concubyne: but from henſefourth to abſteyne from her, and to keep miſelf ſole, pure and chaſt from al carnal affections and copulations; eſpecially from her, and alſo from al other women, according to the Laws and Conſtitutions of our Mother, the Catholick church, and as my order alſo requireth. In witnes of this myne adviſed and deliberate minde, promiſe and profeſſion I have to the ſame in this writing ſubſcribed my name with myne own hand,

Yeven the 18th. day of October in the year of our Lord God 1554, &c.

Per me Robertum Vevian.

Qua quidem Profeſſione per prænominatum Robertum Vevian publicè lecta, et manu ſuâ propriâ ſubſcripta, ac præſtito juramento, &c. de parendo juri, et ſtando mandatis Eccleſiæ, Dominus ad humilem ejus petitionem, abſolvit eum a ſententia Excommunicationis et alijs Cenſuris et pœnis juris per ipſum, ex cauſis ſuperius expreſſatis, incurſis, et eum Sacramentis Eccleſiæ, ac Officio ſuo Preſbyterali, et integræ functioni ejuſdem reſtituit et redintegravit; et decrevit ſibi literas Teſtimoniales, &c.

Reſtitutio Joannis Browne, Rectoris de Wymbaldowne in Decanatu de Croyden.
Reſtitutio Henrici William, Preſbyteri.
Reſtitutio Petri Williamſon, Preſbyteri.

Theſe are al in the ſame Form with the above written, only mutatis mutandis. *And no more are Regiſtred but theſe.*

NUM. LXXVI. 181

John Fox his letter to the Parlament, againſt reviving the Act of the ſix Articles.

FREQUENS hîc per omnium ora ac aures jactatur non ſuſpicio modo, ſed conſtans certiſſimáque prædicatio, id Vos Summi, ſanctiſſimique Patres, moliri, ut ſanguinariæ leges illæ *ſex Articulorum* titulo inſcriptæ, quondam benè ſopitæ, nunc demum, velut ex Orco revocentur ad Superos. Quod ſi verum ſit, quàm vobis plauſibile, ac quibuſdam ſit gratum, ignoro, certè quàm Reip. funeſtum ac ominoſum ſit futurum, ſatis jam pridem declarat publicus mæror, triſtiſſima rerum ferè humanarum, ac Luctuoſa facies, optimi cujuſque gemitus; nec tacita ſolum ſuſpiria, ſed ubertim ex doloris acerbitate prorumpentes Lachrymæ, quotidiana bo- Foxii MSS.

norum fuga, totius denique Reip. (ſi tamen Reſp. aliqua ſit) ſqualor: ut interim taceam Conſcientiarum occulta judicia ac vulnera, in omnibus ferè horror, in nonnullis etiam funera ac mortes ex rerum perturbatione contractæ. Quæ ſi calamitates, tot tantæque quidem illæ, quantas vix in ulla unquam Rep. conſpeximus, ex concepta rerum imagine atque recordatione duntaxat ipſa, cives adeo perſtringunt veſtros, quid vos futurum tandem exiſtimatis, ſuſpiciendi Domini, exhibitis jam rebus ipſis, ubi in exhibendis tanta ſit trepidatio; Ubi intolerabilis ipſe Legum rigor, et acutiſſima acies cervicibus jam incumbit civium: Ubi tot millia hominum non vitæ libertatem, quam jam amiſerunt, ſed vitam ipſam cogentur deſerere? Nec jam vita, ſed et conſcientia etiam erepta hominibus: nec Deo quidem ſupplicare licebit pro arbitratu ſuo, ſed ad libidinem paucorum.

Quæ quum ita ſint, vel deteriora etiam, quàm a me referri queant, conſiderabit prudentia veſtra, quæ documentis noſtris non eget, ſed pro communi ſalute rerum, conſilia veſtra potiſſimum flectenda ſunt. Hæc etenim jam ipſa aguntur tempora, quibus vobis jam in manu ſitum eſt, felices nos velitis, an perditos. Si tam vilem habeatis civium veſtrorum Sanguinem, ſi nihil vos moveant tot hominum gemitus, querelæ, lacrymæ, bonorum miſeriæ, ſi parum ſit vobis una ab ijsdem legibus accepta clades; Age denuo, revocetur Trojanus equus in urbem, quo ſoli, vel cum paucis, regnum hoc poſſideatis. Sin vero ulla ſubit animos veſtros Reip. charitas, ſi quod patriæ ſtudium maneat, ſiquid preces noſtræ, ſiquid bonorum ſupplices manus, ſiquid denique Reip., ſiquid eccleſiæ Chriſtianæ (quam advolutam genubus veſtris exiſtimetis) flebilis querela valeat; efficite modo, pii Proceres, pro ſumma pietate, ut pluris ſit apud vos ſalutis publicæ conſervatio, quam privata quorundam ſolicitatio; Nec quid poſſit pro imperio authoritas, ſed quid æquitas potius Civibus debeat veſtra, velitis conſiderare.

Nihil enim in omni officiorum genere fieri æquius arbitror, quam ut quorum Vos Patria Patres conſcripſit ipſa, eos in filiorum loco aſcitos tueamini: quique ſuam ad Vos omnem reverentiam, ac dignitatis authoritatem transferunt,
182 ijdem a Vobis ſalutis ac tranquillitatis viciſſim accipiant ſuæ

incolumitatem. Quod ſi communis Patriæ reſpectus vos minus attingat, at quod vobis ipſis dignum, quod generoſa ac heroica ſanguinis veſtri nobilitas, tacito quodam ſenſu vobis ſuggerat, attendite. Nam quum inter humanos omnes affectus, nil ſit tam hominis proprium, quam clementia, qua divinæ Naturæ imaginem maximè referre vel infimi etiam videntur homines; quid tum a vobis expectari convenit, Illuſtriſſimi Heroës, qui quo ſublimiorem honoris in his terris gradum ſortiti eſtis, hoc expreſſius ſupremo huic imaginis divinæ archetypo reſpondere omnibus modis decet?

Porrò, habetis ad hoc Reginam, ut Nobiliſſimam, ita ad ſana et ſalubria quæque obſequacem Principem. Habetis et Cancellarium, ut doctrina præſtabilem, ita natura non improbum ſiquorum abſint conſilia. Verum ut inter Animantium genera, quædam noxia, alia ad hominis uſum, creata exiſtunt: rurſus ſunt, quæ in hoc tantum dicas nata, ut reliquis moleſtiam ac perniciem moliantur: Sic in humanis rebus, nulla Reſp. nec vitæ genus eſt, quod ſuas non habet vomicas, et κακοδαίμονες. Atque hi ſunt potiſſimum, qui religione præpoſteri, natura ſævi, alteri Eccleſiæ, alteri Reip. exitiales exiſtunt. Quibus cum benè eſſe non poſſit, niſi perturbatis rebus, turbam, quantum queant, intendunt ad ſævitiam. Mitiſſimos Principum animos, hoc eſt, Reip. fontes, vitiant, conſilia inſtillant, non quæ honeſto, ſed quæ ventri ſuo, ac quæſtui ſerviant: Simile quiddam exercentes in humanis rebus, quale Ate tribuit Homerica narratio. Deinde quum tutius lædunt ſub umbra Nobilitatis, ac

ſe occultant, quo ſiquid adveniat adverſi, illos poſtremo feriat: ſiquid boni ſit, ipſi primi ſint ad carpendam meſſem. Et quoniam juxta imperitorum legem, nihil his recte fieri videtur, niſi quod ipſi faciunt, ad arbitratum ſuum univerſam religionem, cum ipſa Scriptura, corrigendam putant, Quicquid ipſis non placet hæreticum eſt. Nil ſibi placere poteſt, quod non illico alba amuſſis ſit quantum libet a ſcopo alienum.

NUM. LXXVII.

An inſtrument of the Univerſity of Cambridg, appointing certain of their members to repair to Oxford, to diſpute with Cranmer, Ridley and Latimer there.

Procuratorium Academiæ Cantabrig.

Foxij MSS. UNIVERSIS Chriſti fidelibus præſentes literas viſuris, lecturis et audituris, et quos infraſcripta tangunt, ſeu quovis modo tangere poterunt; Nos Vicecancellarius Senatuſque tam Regentium quam non Regentium almæ Academiæ Cantabrigien. Salutem, et dilectionem in Chriſto Jheſu. Cum jampridem ex parte Sacræ Synodi, ſive Convocationis prælatorum et cleri Cant. provinciæ, auctoritate et mandato Sereniſs. et religioſiſs. Dominæ noſtræ Reginæ Mariæ convocatæ, Nobis in Senatu noſtro ad effectum infraſcriptum
183 in ſimul congregatis exhibiti fuerint quidam Articuli tenoris infraſcripti, *Viz.*

In Sacramento Altaris virtute verbi divini a ſacerdote prolati præſens eſt realiter, ſub ſpeciebus panis et vini, naturale corpus Chriſti, conceptum de Virgine Maria: Item, naturalis ejuſdem Sanguis.

Poſt Conſecrationem non remanet Subſtantia panis et vini, neque alia ulla Subſtantia, niſi Subſtantia Chriſti, Dei et hominis.

In Miſſa eſt vivificum eccleſiæ Sacrificium, pro peccatis tam vivorum quam mortuorum propitiabile:

Simulque requiſiti fuerimus, eoſdem Articulos matura deliberatione legere, expendere et conſiderare: Et ſi ſanam, veram et Catholicam doctrinam contineant, eoſdem approbare velimus: Nos in Senatu noſtro, ſic ut præfertur, convenientes, perlectoſque nobis Articulos, et contenta in ijſdem, quanta decebat in re tam gravi maturitate et deliberatione, perpendentes et librantes, quandoquidem ipſos, et contenta in ijſdem, cum Catholica virtute et fide orthodoxa per omnia convenire animadvertimus, eoſdem unanimi conſenſu noſtro atque aſſenſu, ut veros, catholicos, orthodoxos, ac veritati et doctrinæ catholicæ, ac aperto Dei verbo, con-

ſentientibus veterum orthodoxorum patrum teſtimonijs, Generaliumque Conſiliorum authoritatibus, per omnia innitentes et congruentes, tam conſentientibus animis comprobavimus, ut noſtrâ plurimum intereſſe arbitrati ſumus doctrinam articulorum hujuſmodi contra omnes illius oppugnatores defendere et tueri.

Intelligentes itaque tam facti notorietate, quàm famæ publicæ relatione, eſſe nonnullos perditionis et iniquitatis filios, ſeditioſos errorum innovatores, et eccleſiæ Chriſti hoſtes, qui hujuſmodi ſacram, Catholicam et orthodoxam doctrinam, ac eccleſiæ unitatem modis omnibus perturbare, dilacerare, infeſtare, affligere et evertere ſatagunt, et conantur, quorum præcipui authores et Antiſignani nominatim ſunt, D. Thomas Cranmerus, nuper Cantuar. Archiepiſcopus, Nicolaus Ridleius, nuper Roffenſis, et Hugo Latimerus, jam olim Wigorn. Epiſcopi, Academiæ noſtræ Cantabrig. quondam alumni, modo apud inclytam Univerſitatem Oxonienſem exiſtentes, noſtrarum partium eſſe duximus, non modo veritatem Catholicam prædictam verbo et ſcriptis comprobare, ac mundo palam facere, verum etiam eandem nedum contra eoſdem principales adverſarios, ſed et contra omnes alios eccleſiæ hoſtes et veritatis Chriſti oppugnatores, pro virili noſtra, manifeſto Dei verbo, Sanctorumque patrum teſtimonijs, defendere, tueri et propugnare. Ac proinde quo veritas magis eluceſcat, quoſdam pios et eruditos viros ex eadem noſtra Univerſitate ad hoc muneris publico omnium noſtrûm nomine obeundum, Viz. D. Johannem Yong, Vicecancellarium noſtrum, Gulielmum Glyn, Richardum Atkynſon, Cuthbertum Scot, Thomam Watſon, Albanum Langdale, et Thomam Sedgwyke, Theologiæ Profeſſores, conjunctim et diviſim ſelegimus, nominavimus, et deputavimus: Dantes et concedentes eiſdem, prout, et tenore præſentium ſic damus et concedimus, conjunctim, ut præfertur, et diviſim, plenariam poteſtatem, auctoritatem et facultatem, vice et nominibus omnium noſtrum, Almam academiam Oxon. quibuſcunque diebus eis viſum fuerit, petendi et proficiſcendi. Ac ſi quidem libera eis, pro more, auctoritate Univerſitatis Oxon. in hac parte dabitur venia et facultas, cum dictis dominis, Cranmero, Ridleio, et Latimero, cæteriſque ejuſdem farinæ monſtris palam et pub- 184

licè, ſive privatim, congrediendi, hijſque de rebus differendi, diſputandi et argumentandi, ſanamque doctrinam prædictam contra eos patrocinandi, et propugnandi, adverſarioſque prædictos, et eorum perverſas opiniones, et ſententias, atque hæretica dogmata refellendi, refutandi, et convincendi, Eoſque ad reſipiſcentiam modis omnibus quibus poterint, hortandi, reducendi et perſuadendi: Cæteraque omnia et ſingula faciendi, exercendi et expediendi; quo hujuſmodi negotij qualitas et natura de ſe exigunt et requirunt, Promittentes nos ratum, gratum, et firmum perpetuò habituros totum id, et quicquid ab eiſdem eruditis viris nomine et vice nominis in præmiſſis, aut eorum aliquo actum aut geſtum fuerit. In quorum omnium et ſingulorum fidem et teſtimonium præmiſſorum, has noſtras Commiſſionis, et Deputationis literas noſtro communi ſigillo communiri fecimus. Datum e Senatu noſtro Cant. x die menſis Aprilis, anno verbi incarnati ſupra Milleſimum quingenteſimum quinquageſimo quarto.

NUM. LXXVIII.

The Univerſity of Cambridg to that of Oxford, relating to the former matter.

Reverendis in Chriſto viris D. Vicecancellario Oxonienſi, et univerſis Doctoribus illius Academiæ, atque Magiſtris Regentibus et non Regentibus.

Foxii MSS. GRAVI nuper et turbulenta tempeſtate, ſicut vos ſcitis et experti eſtis, Reverendi in Chriſto fratres, Eccleſiæ noſtræ horribiliter jactatæ ſunt. Tetra etenim ſeditioſi erroris, et protervæ atque obſtinatæ hæreſios peſtis ac lues omnes Angliæ oras pergraſſata, ipſas etiam Academias corripuit, atque graviſſimè et periculoſiſſimè infeſtavit. Chriſti pura et orthodoxa religio, mendacibus Sectariorum commentis et prodigioſis ſubinde pullulantium falſarum doctrinarum monſtris miſerè deformata et dilacerata, jacuit. Jam tamen ſingulari Numinis beneficio, et D. noſtri Jeſu Chriſti atque

illius Sacri Spiritus afflatu, ſerenior aura et placida atque amæna amabilis concordiæ tranquillitas affulgere occæpit. Gratias proinde indefinenter agere debemus cœleſti patri, qui propter ſuam miſericordiam Eccleſijs noſtris, magna perſecutionis violentia afflictatis, optabilem et ſerenum ſtatum reſtituerit. Qui per optimam et religioſiſſimam Reginam religionis Catholicæ integritatem, quæ corruptorum malicioſa improbitate pænè extincta fuerat, reſtauravit, atque Academijs noſtris antiquam ſuam libertatem, quæ nephandorum tyrannide opprimebatur, reddidit. Noſtrarum verò partium eſſe ducimus tantam et tam illuſtrem Dei erga nos beneficentia agnoſcere et confiteri; atque etiam eundem Deum et propitium noſtrum Dominum, aſſiduis precibus interpellare, ut hæc quæ jam reſtaurata eſt religionis orthodoxa et pura integritas, in dies magis ac magis augeatur; atque ea quæ jam conciliata eſt pax et concordia firmius et ſolidius coaleſcat. Hoc etenim eſt quod vas electionis, et Chriſti Apoſtolus Paulus, hortatur, et admonet, dicens, *Cum patientia ſupportate Vos invicem, ſoliciti ſervare unitatem ſpiritus in vinculo pacis. Unum corpus, Unus ſpiritus; ſicut et vocati eſtis in una ſpe Vocationis veſtræ. Unus dominus, Una fides, Unum baptiſma, Unus Deus et pater omnium; qui eſt per omnia, et ſuper omnia, et in omnibus vobis.* 185

Nos proinde eandem ſpiritus unitatem, cum Catholica Chriſti eccleſia, retinentes articulos, de quibus poſtrema Synodo Londonienſi inter eccleſiarum noſtrarum proceres conveniebat, unanimi conſenſu comprobantes, atque veram, ſanam, et Catholicam doctrinam ijſdem exprimi et explicari agnoſcentes, optamus lupos omnes, qui Chriſti ovile diſſipare, et ſimplices oviculas ſeducere conantur, ab eccleſiæ caſtris procul abarceri. Dilectos itaque nobis, et eruditos viros D. Jo. Yong, Vicecancellarium noſtrum, D. Gulielmum Glyn, Richardum Atkynſon, Cuthbertum Scot, Thomam Watſon, Albanum Langdale, et Thomam Segiſwyck, Theologiæ Profeſſores, atque Catholicæ fidei et Academiæ noſtræ Alumnos, ad vos legare deſtinavimus: Non quod doctrinam articulorum, in queſtionem et diſputationem vocent, quam nos omni ambiguitate ſepoſita, veram et orthodoxam eſſe agnoſcimus; utpote quæ et aperto Dei verbo et

conſentientibus patrum teſtimonijs, et generalium Conciliorum auctoritate, fulciatur et confirmata ſit; ſed ut noſtro omnium nomine ſanæ doctrinæ una vobiſcum patrocinentur, atque orthodoxam fidem propugnent, et eos qui eidem adverſantur, convincant, et hereticæ atque perverſæ ſententiæ authores refellant et refutent. Quales apud vos eſſe credimus Thomam Cranmerum, N. Ridley, et Hug. Latimerum, nuper Epiſcopos, et Academiæ noſtræ, atque Chriſti eccleſiæ filios obedientes; nunc vero, ſicut quidam referunt, quod nos dolentes ſcribimus, falſæ et corruptæ doctrinæ contumaces patronos. Quorum Nos miſerandum ſtatum multum deploramus, mentem illis meliorem precantes, quo mutata ſententia per reſipiſcentiam in matris Eccleſiæ ſinum ſimul ſeſe recipiant. Quam quiſquis non habuerit ſuam Matrem, is Deum Patrem habere non poterit. Ut ergo vos intelligeretis, quæ noſtra eſſet his de cauſis ſententia, pios et eruditos hos viros ad vos publica authoritate noſtra mittimus, atque has literas communi noſtro ſigillo ſigillari fecimus. Chriſtus Jeſus vos veſtrámque illuſtrem Academiam pietate et bonis literis florentem, ad veræ religionis augmentum, et corruptæ errorum profligationem perpetuo conſervet, E ſenatu noſtro 10 Aprilis 1554.

Concordat cum originalibus literis miſſivis et procuratorijs.

Veſtrum omnium in Chriſto amantiſſimi, Vicecancellarius et Regent. et non Regent. Senatus Cantabr.

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186 NUM. LXXIX.

Cranmer's Letter to the Queens Council after his Diſputation at Oxon.

Foxes Acts. IN right humble wiſe ſheweth unto your honorable Lordſhips, Thomas Cranmer, late Archbiſhop of Canterbury, Beſeeching the ſame to be a means for me unto the Queens highnes for her mercy and pardon. Some of you know by what means I was brought and trained unto the Wil of

our late Soveraign Lord K. Edward VI. and what I ſpake againſt the ſame; Wherein I refer me to the reports of your Honors and Worſhips. Furthermore, this is to ſignify to your Lordſhips, that upon Monday, Tueſday, and Wedneſday laſt paſt, were open Diſputations here in Oxford, againſt me, Mr. Ridley, and Mr. Latimer, in three matters concerning the Sacrament. Firſt, of the Real preſence. Secondly, Of Tranſubſtantiation. And thirdly, Of the Sacrifice of the Mas. Upon Monday againſt me: Upon Tueſday againſt D. Ridley; and upon Wedneſday againſt Mr. Latimer. How the other two were ordered I know not; for we were ſeparated: So that none of us knoweth what the other ſaid; nor how they were ordered. But as concerning my ſelf I can report. D. Chadſey was appointed to diſpute againſt me. But the Diſputation was ſo confuſed, that I never knew the like: every man bringing forth what him liked, without order. And ſuch haſt was made, that no anſwer could be ſuffered to be taken fully to any argument, before another brought a new argument. And in ſuch weighty matters, the Diſputation muſt needs be ended in one day, which can ſcantly be ended in three months. And when we had anſwered them, they would not appoint us one day to bring forth our prooſes, that they might anſwer us: being required by me therunto. Wheras I my ſelf have more to ſay, then can be wel diſcuſſed, as I ſuppoſe, in twenty dayes. The means to reſolve the truth had been to have ſuffered us to anſwer fully to al that they could ſay; and then they again to anſwer us fully to al, that we can ſay. But why they would not anſwer us, what other cauſe can there be, but that either they feared their matter, or that they were not able to anſwer us? Or elſe for ſome conſideration they made ſuch haſt, not to ſeek the truth, but to condemne us: That it muſt be don in poſt haſt, before the matters could be throughly heard. For in al haſt we were al three condemned of hereſy. Thus much I thought good to ſignify to your Lordſhips, that you may know the indifferent handling of matters: Leaving the judgment therof unto your Wiſdomes. And I beſeech your Lordſhips to remember me, a poor priſoner, unto the Queens Majeſty; and I

ſhal pray, as I do daily, unto God, for the long preſervation of your good Lordſhips in al godlines and felicitie. April 23.

187 NUM. LXXX.

The Lord Legates Commiſſion to the Dean and Chapter of Canterbury, deputing them to Abſolve and Diſpenſe with the Clergy, in his ſtead; and abſolve the Laity.

Commiſſio Domini Reginaldi Poli Legati de Latere.

Regiſtr. Eccleſ. Cant. REGINALDUS miſeratione divina Sanctæ Mariæ de Coſmeden Sanctæ Romanæ Eccleſiæ Diaconus Cardinalis Polus nuncupatus Sanctiſſimi D. N. Papæ et Sedis Apoſtolicæ, ad Sereniſſimos Philippum et Mariam Angliæ Reges, et univerſum Angliæ regnum, de Latere Legatus, Venerabilibus ac nobis in Chriſto dilectis DECANO et CAPITULO Eccleſiæ Metropolitices Chriſti Cant. ad quos omnis et omnimoda juriſdictio Spiritualis et Eccleſiaſtica, quæ ad Archiepiſcopum Cant. ſede plena pertinuit, ipſa Sede jam vacante, notoriè dinoſcitur pertinere, ſeu eorum in Spiritualibus Vicario Generali, Salutem in Domino ſempiternam. Cum Sanctiſſimus in Chriſto Pater Dominus noſter Dominus JULIUS providentia divina Papa tertius, inter alias facultates, pro hujus regni omniumque perſonarum in ea exiſtentium Sanctæ Eccleſiæ reconciliatione facienda, neceſſarias nobis in hac noſtra Legatione conceſſas, hanc ſpecialiter indulſerit, ut quoſcumque in hæreſium et ſchiſmatis errores lapſos, ab eis et a quibuſcúnque cenſuris et pœnis propterea incurſis, abſolvere, et cum eis ſuper irregularitate præmiſſorum occaſione contracta Diſpenſare, et alia multa adhæc neceſſaria ſeu quomodolibet opportuna facere: Et hoc idem munus Catholicis locorum Ordinarijs et alijs perſonis Deum timentibus, fide inſignibus, et literarum ſcientia præditis demandare poſſumus, prout in ejus literis tam ſub plumbo, quam in forma Brevis, expeditis plenius continetur:

CUMque de benignitate, et Sereniſſimorum Regum pie-

tate, Regnum hoc univerſaliter, et omnes Domini Spirituales et Temporales, aliæque perſonæ Communitatum in eo, quod proximè celebratum eſt, Parliamento congregatæ, ſingulariter primùm, et deinde univerſum corpus Cleri provinciæ Cantuarienſis, et omnes ferè perſonæ ſingulares dictum corpus repræſentantes, coram nobis exiſtentes, aliæque pleræque fuerint ſanctæ eccleſiæ Catholicæ per nos ipſos reconciliatæ: Speremúſque fore, ut omnes aliæ, quæ reconciliatæ adhuc non ſunt, reconciliatæ fuerint: Difficiléque et potius impoſſibile ſit, ut tam numeroſa multitudo per manus noſtras reconcilietur: Ideo vices noſtras in hoc, locorum Ordinarijs et alijs Perſonis, ut ſupra qualificatis delegandas duximus:

CIRCUMSPECTIONI igitur veſtræ, de cujus probitate et charitatis zelo plenam in Domino fiduciam obtinemus, Authoritate Apoſtolicâ nobis per Literas ejuſdem Sanctiſſimi D. N. Papæ, et per nos vobis nunc impenſâ, omnes et ſingulas utriuſque Sexus, tam laicas quam eccleſiaſticas ſingulares, et quorumvis ordinum Regulares veſtræ civitatis, et Dioceſeos, perſonas, in quibuſvis etiam ſacris ordinibus conſtitutas, cujuſcumque etiam ſtatus et qualitatis exiſtant, etiamſi Capitulum, Collegium, Univerſitas, ſeu Communitas fuerit, quarumvis hæreſium et novarum Sectarum profeſſores, aut in eis culpabiles, vel ſuſpectas, ac credentes, receptatores et fautores ipſorum, ſuos errores agnoſcentes, ac de illis dolentes, et ad orthodoxam fidem recipi humiliter poſtulantes, cognita in ipſis vera et non ficta aut ſimulata pœnitentia, ab omnibus et ſingulis hæreſium et ſchiſmatis, et ab orthodoxa fide Apoſtaſiarum et blaſphemiarum et aliorum quorumcúnque ſimilium errorum, etiam ſub generali ſermone non venientium, peccatis, criminibus, exceſſibus et delictis, (de quibus tamen inquiſiti vel accuſati ſeu condemnati non fuerint) et quibúſvis excommunicationis, ſuſpenſionis, et interdictionum, et alijs eccleſiaſticis et temporalibus ſententijs, cenſuris et pœnis in eas præmiſſorum et infra ſcriptorum occaſione ac jure, vel ab homine latis, vel promulgatis, etiamſi eis pluribus annis inſorduerint, et earum Abſolutio dictæ Sedi, etiam per literas in die cœnæ Domini legi conſuetas, reſervata exiſtat; In utroque Conſcientiæ ſcil. et contentioſo foro, eos vero qui jam 188

inquiſiti vel accuſati aut condemnati fuerint, vel ut præfertur ad cor revertentes, in foro conſcientiæ tantum, plenariè abſolventes et Liberantes;

NECNON cum eis ſuper irregularitate per eos occaſione præmiſſorum contractâ, etiam quia ſic Legati Miſſas et alia divina officia, etiam contra ritus et ceremonias hactenus probatas et uſitatas, celebraverint, aut illis alias ſe immiſcuerint, contracta: Quodque irregularitate et alijs præmiſſis non obſtantibus in ſuis ordinibus, etiam ab hæreticis et ſchiſmaticis Epiſcopis, etiam minus ritè, dummodo in eorum collatione Eccleſiaſtica forma et intentio ſit ſervata, per eos ſuſceptis, et in eorum ſuſceptione etiam juramentum contra Papatum Romanum præſtiterint, etiam in Altaris miniſterio miniſtrare, ac quæcúnque quotcúnque ac qualiacúnque etiam curata, invicem tamen ſe compatientia beneficia Secularia vel Regularia (dignitatibus in Collegiatis eccleſijs principalibus et in Cathedralibus, etiam Metropolitanis poſt Pontificalem majoribus exceptis) etiam Schiſmaticis Epiſcopis, ſeu alijs Collatoribus, etiam laicalis poteſtatis prætextu habita, authoritate Apoſtolica retinere, dummodo alteri jus quæſitum non ſit, et non promotos ad omnes etiam ſacros et preſbyteratus ordines a ſuis Ordinarijs, ſi digni et idonei reperti fuerint; rite et legitimè promoveri, ac beneficia eccleſiaſtica, etiam curata, ſi eis alias canonicè conferantur, recipere et retinere valeant, qualitate temporis, miniſtrorum defectu, et eccleſiæ neceſſitatibus utilitatibúſque ita poſcentibus, DISPENSANDI et indulgendi, et omnem inhabilitatis et infamiæ maculam ſive notam ex præmiſſis quomodolibet inſurgentem, penitus et omnino abolendi, necnon in priſtinum, et eum, in quo ante præmiſſa quomodolibet erant, ſtatum; ita ut et omnibus et ſingulis gratijs, privilegijs, favoribus et indultis, quibus cæteri Chriſti fideles gaudent, et gaudere quomodolibet poſſunt, uti et gaudere valeant; in omnibus, et per omnia, perinde ac ſi a fide Catholica nunquam in aliquo defeciſſent, reſtituendi, reponendi, et redintegrandi, ac eis (dummodo corde contriti) ſua errata et exceſſus circumſpectioni veſtræ, ſeu alicui alteri per eos eligendo Catholico Confeſſori ſacramentaliter confiteantur, et pœnitentiam Salutarem eis pro præmiſſis injungendam omnino adimpleant, omnem publicam confeſſionem, abjura-

tionem, reconciliationem, et pœnitentiam juxta debitas arbitrio veſtro moderandi, et in totum remittendi: Necnon 189
quoſcunque REGULARES et Religioſos, extra eorum regularia loca, abſque ſedis Apoſtolicæ licentia, vagantes, ab Apoſtaſiæ reatu, alijſque cenſuris, et pœnis eccleſiaſticis per eos propterea, etiam juxta ſuorum ordinum inſtituta, incurſis, injuncta eis pro modo culpæ pœnitentia ſalutari, pariter abſolvendi, et ſuper quacunque irregularitate propterea per eos contracta, aut cum eis, ut alicui curato beneficio de illius obtinentis conſenſu, in habitu clerici ſæcularis, habitum ſuum regularem ſub honeſta toga Preſbyteri ſæcularis deferendo, deſervire, et extra eadem loca regularia remanere, ad beneplacitum noſtrum, libere et licite poſſunt, eadem autoritate Apoſtolica, ob defectum miniſtrorum, et alias prædictas cauſas, Diſpenſandi;

AC QUOSCUNque qui in ſacris ordinibus conſtituti, Matrimonia, etiam cum viduis et corruptis mulieribus de facto contraxerint, poſtquam mulieres ſic copulatas rejecerint, illiſque abjuraverint, ab hujuſmodi exceſſibus et excommunicationis ſententia interpoſita, eos pro modo culpæ pœnitentia ſalutari in forma eccleſiæ conſueta, abſolvendi, ac cum eis, poſtquam pœnitentiam peregerint, et continenter et laudabiliter vivere cogniti fuerint, ſuper bigamia propterea per eos contracta, ita ut ea non obſtante, in quibuſvis ſuſceptis et ſuſcipiendis ordinibus, etiam in Altaris miniſterio miniſtrare, ac alicui beneficio eccleſiaſtico, de illius obtinentis conſenſu, deſervire, extra tamen Dioceſin, in qua fuerint copulati, eiſdem de cauſis diſpenſando. Necnon parochialium Eccleſiarum tuæ Dioceſios Rectores ſive Curatos, de quorum fide, probitate, circumſpectione, et charitatis zelo plena fiducia conſpici poteſt, ad quarumcúnque utriuſque ſexus ſuæ parochiæ, perſonarum laicarum tantum, abſolutionem, et eccleſiæ Catholicæ reconciliationem (ut præfertur) autoritate Apoſtolica faciendam: Et ſiqui ex Curatis prædictis ad id idonei non fuerint, in eorum defectum alias idoneas et ſufficientes perſonas, quæ eorum vices ſuppleant, nominandi et deputandi: Quos ſic per vos nominatos et deputatos in locum noſtrum, in præmiſſis abſolutionibus et reconciliationibus, ſubſtituimus: Præmiſſis, ac Regula de inſordeſcentibus edita, et quibuſvis alijs conſtitutio-

nibus et ordinationibus Apoſtolicis, et omnibus illis, quæ in literis prædictis Sanctitas ſua voluit non obſtare, contrarijs non obſtantibus quibuſcunque præſentibus in præteritis caſibus locum habentibus, et ad beneplacitum noſtrum duraturis. Datum Lambethi prope Londinum, Wintonienſis Diocæſis, Anno a Nativitate Domini MDLV. idibus Februarij, Pontificatus Sanctiſſimi in Chriſto Patris et Domini noſtri Domini Julij divina Providentia Papæ tertij anno 5to.

Reg. Car. Polus Leg.

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190 NUM. LXXXI.

The Lord Legates Inſtructions to the Biſhops, in the performing of his orders about abſolving their Clergy and Laity.

Regiſtr. Eccleſ. Cant. SINGULI Domini Epiſcopi, necnon Officiales Eccleſiarum, quæ nunc vacant, pro executione eorum, quæ a Reverendiſſimo Domino Legato ſunt eis demandata, ordinem qui infraſcriptus eſt, poterunt obſervare.

Primùm, Vocatum ad ſe totum ſingularum civitatum, quibus ſinguli præſunt, Clerum, de hijs quæ ſequuntur, inſtruere procurabunt.

De paterno amore et charitate, quam Sanctiſſimus, D. N. Julius Papa tertius erga Nationem Anglicam declaravit, qui ut primum cognovit Sereniſſimam Mariam Reginam fuiſſe declaratam, Reverendiſſimum Dominum Reginaldum Cardinalem Polum de ſuo Latere, ad has partes Legatum miſit, ut Regnum hoc, tot jam annos ab Eccleſia Catholica ſeparatum, ad ejus unionem reducere, et in errores lapſos conſolari, atque in Dei gratiam reſtituere ſtuderet.

De ejuſdem Domini Legati adventu; quanta lætitia atque honore is acceptus fuit, tum a Sereniſs. Regibus, tum ab alijs omnibus.

De hijs quæ in proximo Parliamento acta et concluſa ſunt. Scil. De omnibus Dominis de Parliamento, et univerſo regno a ſchiſmate et cenſuris incurſis abſolutis, et Eccleſiæ Ca-

tholicæ reconciliatis. De quibuſdam legibus, quæ contra authoritatem Sedis Apoſtolicæ et Romani Pontificis fuerunt per Henricum VIII. et Edwardum VI. latæ et promulgatæ, revocatis et abolitis. De reſtituta Sanctiſs. N. D. Papæ et Eccleſiæ Romanæ eadem obedientia, quæ ante hoc perniciofiſſimum ſchiſma præſtabatur.

De authoritate Epiſcopis reſtituta; et maximè ut poſſint contra hæreticos et ſchiſmaticos procedere, et eos juxta canonicos Sanctiones coercere et punire.

Hijs ita expoſitis, veniant ad facultates ſibi ab eodem Reverendiſs. D. Legato conceſſas, quæ recitentur: Et hic omnes, qui in ſchiſma et alios errores lapſi ſunt, invitentur ad Abſolutionem et conciliationem humiliter ex toto corde petendam, necnon et Diſpenſationes, tam ſuper ordinibus, quam ſuper beneficijs neceſſarias et opportunas poſtulandas. Præfigatur Dies, intra quem dicti de clero humiles et pœnitentes compareant ad petendam ſuppliciter abſolutionem, reconciliationem et diſpenſationes prædictas.

Idem vero Domini Epiſcopi, poſtquam illi omnibus erroribus ſuis renunciaverint, et promiſerint ſacramentaliter ipſis, aut alteri Sacerdoti Catholico, confeſſuros eſſe errores ſuos et pœnitentiam ſibi adinjungendam impleturos, eos abſolvent, et Eccleſiæ reconciliabunt, et cum ipſis juxta formam facultatum, pro petentium neceſſitatibus, prout ſibi viſum fuerit, diſpenſabunt: adhibendo ſemper convenientem diſtinctionem inter eos, qui ſolum in ſchiſma et hereſes inciderunt, et eos, qui etiam eos publicè docuerunt, et alios ad peccandum adduxerunt.

Eodem die conſtituetur dies feſtus et ſolennis, in quo, adſtante in Eccleſia populi multitudine, Domini Epiſcopi, et omnes Curati in eccleſijs ſuis omnia eadem, quæ clero jam expoſita fuerunt, Populo quoque inſinuabunt, et omnes invitabunt, paternè et cum omni affectu, ut agnitis erroribus ſuis ad Eccleſiæ Catholicæ gremium revertantur, promittendo fore, ut omnibus præterita crimina omnia condonentur, et remittantur, modo eos ex animo illorum pœniteat, et illis renuncient. 191

Præfigatur autem terminus, ut putà tota Paſcatis Octava, intra quem terminum omnes Eccleſiæ reconcilientur. Alioqui eo lapſo contra ipſos, et eos etiam, qui poſt reconcilia-

tionem ad vomitum reverſi fuerint, ſeveriſſimè procedetur. Dicatur de facultate conceſſa a Reverendiſs. Domino Legato Epiſcopis et alijs, ut abſolvere poſſint omnes quicúnque ad cor reverſi fuerint.

Iidem Domini Epiſcopi et Officiales nominabunt et deputabunt Eccleſiarum parochialium Rectores, ſeu alias Perſonas idoneas, quæ Laicos ab hæreſi et Schiſmate, et quibuſcúnque cenſuris abſolvant juxta facultatum formam et tenorem, data per Epiſcopos formula, qua in abſolutione et reconciliatione uti debeant.

Eadem poterunt cum Clero totius Dioceſios obſervari prout commodius viſum fuerit.

Domini Epiſcopi et Officiales præfati, necnon omnes Curati ſeu alij ad id deputati, habeant librum, in quo nomen et cognomen, et parochia omnium reconciliatorum inſcribantur, ut poſtea ſciatur, qui fuerint reconciliati, et qui non.

Idem Domini Epiſcopi et Officiales Octava Paſcatis elapſa, poterint facere Viſitationem Civitatis primo, dein Dioceſeos; Et ſiqui non fuerint reconciliati, poterint ad ſe eos vocare, et cognoſcere cauſas, propter quas ab erroribus ſuis nolunt recedere. Et ſi in eis obſtinatè perſeverarint, tum contra eos procedent.

In hac facienda Viſitatione attendant diligenter, quæ in hoc brevi compendio ſunt notata, et maximè faciant, ut omnes Eccleſiaſticæ perſonæ oſtendant titulos ſuorum Ordinum et Beneficiorum; ut ſi in ijs aliquis alius defectus notetur, illis provideant, et omni ſtudio procurent, ut errores, quibus Dioceſes eorum ſint infectæ, extirpentur, et veritas fidei tum in concionibus, tum in confeſſionibus doceatur, deputando perſonas idoneas ad conciones faciendas, et confeſſiones audiendas. Id etiam curent, ut ſacrorum Canonum inſtituta in omnibus obſerventur, et nomen Divi Thomæ Martyris, necnon ſanctiſs. Domini noſtri Papæ ex libris diſpunctum, in illis reſtituatur, et pro eo ſecundum morem eccleſiæ, ut ante Schiſma fiebat, oretur.

In publicationibus hujuſmodi erit ante omnia commemoratio miſeriarum, et infelicitatis præteritorum temporum; et magnæ Gratiæ, quam nunc Deus pro miſericordia populo huic exhibuit: hortando omnes ad hæc grato ani-

mo cognoſcenda, et infinitas gratias Divinæ ipſius bonitati aſſiduè agendas.

Hortandi ſunt etiam omnes, ut devotè orent Deum pro ſalute et felici ſtatu horum Sereniſſimorum et de hoc regno optimè meritorum, ac merentium Regum, et ſpecialiter pro felici partu Sereniſs. et pijſſimæ reginæ.

Formula Abſolutionis. 192

Dominus noſter Jheſus Chriſtus, ſummus Pontifex per ſuam pijſſimam miſericordiam, et clementiam Vos cruore ſuo precioſiſſimo redemptos, de ineffabili ſua pietate, ab omnibus peccatis per vos commiſſis, miſericorditer abſolvat. Et ego authoritate Apoſtolorum Divi Petri et Pauli, ac Sedis Apoſtolicæ mihi commiſſa, Vos et Veſtrûm quemlibet ab omnibus peccatis, criminibus, exceſſibus, et delictis, atque ab omni Hæreſi, Schiſmate, Apoſtaſia, irregularitate, et quocunque errore veſtris; necnon a juramento contra Papatum Romanum per vos præſtito; et a quibuſcunque excommunicationis, ſuſpenſionis, et interdictionum et alijs ſententijs, cenſuris et pœnis eccleſiaſticis a jure vel ab homine latis, per vos ratione præmiſſorum incurſis et contractis, abſolvo, ac communioni fidelium, et S. Sanctis Dei eccleſiæ Sacramentis reſtituo, reduco et redintegro. In nomine Patris et Filij et Sp. Sancti. Amen.

NUM. LXXXII.

An Italian to his friend, concerning Car. Pole.

NONNE ſolitus fuiſti affirmare, Cardinalem illum tuum Polum optimè noſſe juſtificationem ſola fide in Chriſtum? mirificè cupere promotam doctrinam noſtram, quam mundus odit? Expectare autem tempus atque occaſionem, qua ſe patefaciat? Certe audivi ego te centies omnia hæc affirmantem, atque audierunt quotquot erant tibi aliqua neceſſitate conjuncti, et guſtarunt bonum Dei verbum. Quum

Ex Balæi Centurijs.

aliquis eorum aliquando quereretur, diceretque ſe non poſſe ferre Polum ita eſſe addictum Papis, atque ita palam, et tam malo exemplo conſentire quotidie Miſſis, atque alijs illicitis cultibus, tu ſolebas prodire et affirmare, illam eſſe diſſimulationem ad tempus, ſed patefacturum ſe brevi, magno cum fructu Eccleſiarum Dei. Annon defines nunc ita de illo ſentire ac loqui? Non objicies patrocinium tam injuſtæ cauſæ? Non fateberis una nobiſcum, Polum tuum aut veritatis et pietatis ſtudium abjeciſſe, et peccare in Sp. Sanctum ad mortem, aut nunquam ſerio in religione egiſſe? Ea vero colloquia, quæ apud eum aliquando inſtituebantur de Chriſto, de Evangelio, de viva fide et de juſtificatione, huc ſpectaſſe, ut nobis tandem pulchrè imponeret? O miſerum illum, et infelicem! Proh! quam atrociter læſit æternam Dei, Chriſti et Sp. Sancti majeſtatem, atque omnes piorum Eccleſias? Nam in regno Angliæ docebatur, et ſumma cum lætitia audiebatur, Juſtificatio ſola fide in Chriſtum, ſatisfactio peccatorum per Chriſtum, certitudo ſalutis noſtræ per Chriſtum, vera pœnitentia, vera abſolutio, verus ac legitimus uſus Sacramentorum, atque aliæ hujuſmodi doctrinæ, omnino conformes propheticis, Evangelicis, Apoſtoliciſque oraculis, atque uſui veteris Catholicæ eccleſiæ, ita ut eſſent indè ſublati, extirpatique illi fœdiſſimi abuſus, abominabileſ-
193 que ſuperſtitiones atque idolomaniæ, quæ ſcatent, regnántque in Papatu. Cum vero ageretur de his fæcibus rurſus in illud regnum invehendis, divinis vero doctrinis abolendis, Polus tuus obtulit hic ſuam operam, quia ſperavit ſe autoritate et gratia plurimum illic valiturum. Ac ſtatim regnum ingreſſus eſt, præcedente ſcilicet idolo crucis et cum omni illa pompa atque abominatione, qua Legati Antichriſti uti ſolent. Populo vero imperavit in palatium convenire, genua flectere ante ſe. (quin et Rex et Regina unà procubuerunt in genua, nec puduit illum Antichriſti Vicarium id ſuſtinere.) Ubi autem populum admonuit hactenus a vera fide deviaſſe, atque hæreticum fuiſſe, addidit ſe abſolutionem Papalem velle impartiri, eumque Sanctæ Rom. Eccleſiæ reconciliare: et confeſtim erecta manu, crucéque illata, populum ipſum abſolvit, id eſt, arripuit atque avulſit, (quantum in ſe quidem fuit) a ſtudio veræ pietatis, ac ipſiuſmet veritatis. Arripuit, inquam, atque avulſit è ſinu atque cuſtodia ipſius

veri paſtoris Dom. noſtri Jeſu Chriſti, projecitque rectè in ſentinam priſtinorum abuſuum atque errorum, et ſub meram tyrannidem Antichriſti inſigni proditione poſuit. Quid poteſt ſceleratius, quid horribilius excogitari? Præſertim de homine, qui favere noſtræ cauſæ aliquando viſus eſt. Annon agnoſces nunc, quem virum tandiu et tantopere, coluëris, et pæne ut divinum aliquod numen adoraveris? Annon deſines tandem?

Quum tuus ille amicus nuper ſub nomine Athanaſij ediderit ſcholia in orationem ipſius Poli, in qua Evangelium vocaret Semen Turcicum, Principes vero Germaniæ Turcas, tu mirè tergiverſationibus Cardinalem defendebas; indigniſſimum putabas, qui ita vexaretur: quin jurabas, eum longe aliter nunc ſentire, quicquid aliquando ſenſiſſe viſus fuerit. At quo pacto poteris excuſare, quod nunc in Anglia geſſit? Adde multorum literis nuntiari, reſtitutam illic fuiſſe ſtatuam divo (ut ipſi inquiunt) Thomæ Cantuarienſi, proditori olim ſui regis peſſimo. Proh Deum immortalem! hocne etiam tuus Polus poteſt pati? Sed Dei beneficio factum eſſe audio, ut nunc caput illi imagini amputatum ſit, et corpus in partes diſceptum.

Quin adde, agi nunc in miſera illa Anglia de lupanaribus etiam reſtituendis. Sed quidni? Quemadmodum enim umbra corpus, ſic proſtibula ac reliquæ fæditates ac vitia, in primis vero idola, Papatum conſequuntur. Sed audi reliqua, audi quæ filius Dei non poterat legere, quin adhuc magis perhorreſcat, ac intimis medullis contremiſcat. Thomas Archiepiſcopus Cantuariæ, una cum tribus quatuorve alijs Epiſcopis vere pijs ac Sanctis, qui juſtificationem vera fide in Chriſtum, gratuitamque peccatorum remiſſionem docuerat, exutus archiepiſcopatu, et deterrimo carcere conjectus, vitam degens in tenebris, in ſquallore, in egeſtate, ſingulis horis gladium carnificis expectans, tum demum igne abſumptus eſt, tyrannide certe inaudita. Joannes Hopperus Vuigornienſis Epiſcopus, et D. Joannes Rogers, et Doctor Rolandus Taylerus, veri martyres Chriſti, paſſi ſunt ignes conſtantiſſimè.

Contra Stephanus Gardinerus falſo epiſcopus Vuintonienſis (nam Joannes Ponetus verus illius eccleſiæ paſtor, et verus Servus Jeſu Chriſti exulat) cum octo aut decem alijs Epi-

ſcopis impijs et ſanguinarijs, qui Evangelium atque ipſiſſi-
194 mum Chriſtum fuerant acerrimè inſectati, nunc ſub Cardinali tuo Polo, in ſummo ſplendore, ſummiſque divitijs et luxibus illic regnant. Ecce itaque Chriſtum in vinculis, omni infamiæ ac tormentorum genere confectum, exutum veſtibus, et tanquam ovem ductam ad macellum. Et viciſſim ecce Barabbam latronem, alijſque tragicis facinoribus coopertum, liberatum, exultantem, et ferocientem. Atque ecce milites dividentes inter ſe ſpolia Chriſti. Ecce, inquam, ecce, ut videmus, accidere membris eademmet, quæ capiti noſtro Chriſto acciderunt. Neceſſe enim eſt ut ſimus conformes imagini ejus.

In ſumma, Tuus Cardinalis regnat et triumphat, fruiturque honoribus fere Papalibus, fruitur actione gratiarum, gratulatione ac gloria ex tota Rom. curia, atque ex omni regno hypocritarum: denique fruitur ſpe potiundi Pontificatus. Verum ego illi viciſſim nuntio, omnes eos qui ſpiritum Dei ſentiunt, (atque hi ſunt noſtra ætate plures, quam ille forte putet, et quotidie creſcit numerus) cogi pejus de illo ſentire, ac loqui, quam aut de ipſo Julio III. aut de quovis alio diſſolutiore et ſceleratiore Cardinale. Quandoquidem tum Antichriſtus ille, tum reliqui ex Cardinalium grege, aut potius armento, palam atque apertè nobiſcum pugnarunt: et nunc imprimis pugnant; Quia victoria Poli eos reddit inſolentiores. Polus vero inſidijs, ac ſub prætextu pietatis: Quamobrem cum hac ætate, ac in reliqua poſteritate, raſi et uncti, atque id genus hypocritarum encomijs ac laudibus illum onerabunt, celebrabúntque, omnes piorum eccleſiæ non poterunt non queri, ſe tam indigne fuiſſe deluſas ab eo. Quamquam eſſet id Polo utcunque ferendum, ſi nullam aliam pœnam experturus eſſet, præter dedecoris atque infamiæ ſempiternæ. Alia enim eum manet multo gravior. O! iterum illum miſerum, infelicémque: Nam non multo poſt juſtiſſimi Dei noſtri ira et vindicta aget, aget illum præcipitem in profundum abyſſi; ubi cum Diabolo atque angelis ejus, ſempiterno igne cruciabitur.

Illud vero hic addere opus eſt. Nam ſedes illa Rom. ſultè ſibi perſuaſit fore, ut nunc tota Germania redeat ad ejus obedientiam; ſcilicet, quia videt Angliam utcunque redijſſe: partim circumventam multis fallacijs doliſque, par-

tim apertè vi coactam. Quare cum audierit Comitia Auguſtæ celebrari, ex toto Cardinalium grege ſelegit Moronum, quem mitteret eo legatum, hominem, qui in agnoſcenda et perſequenda veritate perſimilis eſt Card. Polo. Ab eo itaque expectandæ ſunt ſimiles fallaciæ, ſimilis hypocriſis, atque impietas: ut non lac lacti magis ſimile ſit: qui unum videt, alterum videt.

NUM. LXXXIII. 195

Bradford to Cranmer, Ridley and Latimer, concerning the Freewillers, about 1554.

To my dear Fathers, Dr. Cranmer, Dr. Ridley, Dr. Latimer, Priſoners in Oxford, for the teſtimony of the Lord Jeſus, and his holy goſpel.

ALMIGHTY God, our heavenly father more and more kindle your hearts and affections with his love: that our greateſt cros may be to be abſent from him, and ſtrangers from our home, and that we may godly contend more and more to pleaſe him, Amen, &c. Martyrs Letters.

As for your parts, in that it is commonly thought, your ſtaff ſtandeth next the door, yee have the more cauſe to rejoyce, and be glad, as they which ſhal come to their fellowes under the Altar. To the which Society God with you bring me alſo, in his mercy, when it ſhall be his good pleſure.

I have received many good things from you, my good Lord, Maſter and dear Father, N. Ridley; Fruits I mean, of your good labours. Al which I ſend unto you again by this bringer [Auguſtin Bernher] one thing except, which he can tell, I do keep upon your further pleſure to be known therin. And herewithal I ſend unto you a little treatiſe, which I have made, that you might peruſe the ſame: and not only you, but alſo ye, my other moſt dear and reverend Fathers in the Lord for ever, to give your Approbation, as ye may think good. Al the priſoners here

about in maner have ſeen it, and read it: and as therin they aggre with me, nay rather with the truth, ſo they are ready and wil be, to ſignify it, as they ſhal ſe you give them example. The matter may be thought not ſo neceſſary, as I ſeem to make it. But yet if ye knew the great evil, that is like hereafter to come to the poſterity by theſe men, as partly this bringer can ſignify unto you; Surely then could ye not but be moſt willing to put hereto your helping hands. The which thing that I might the more occaſion you to perceive, I have ſent you here a writing of Harry Harts own hand: Wherby ye may ſee, how Chriſts glory and grace is like to looſe much light, if your ſheep *quondam* be not ſomething holpen by them that love God, and are able to prove, that al good is to be attributed only and wholly to Gods grace and mercy in Chriſt without other reſpects of worthines then Chriſts merits. The effects of ſalvation they ſo mingle and confound with the cauſe, that if it be not ſeen to, more hurt will come by them, than ever came by the Papiſts: in as much as their life commendeth them to the world more then the Papiſts. God is my witnes, that I write not this, but becauſe I would Gods glory, and the good of his people. In Free wil they are plain Papiſts, yea, Pelagians. And ye know that *Modicum fermenti totam Maſſam corrumpit.* They utterly contemn al learning. But hereof ſhal this bringer ſhow you more. As to the chief captains therefore of Chriſts church here, I complain of it unto you: as truly I
196 muſt do of you even unto God in the laſt day, if ye wil not, as ye can, help ſomething, *Ut veritas doctrinæ maneat apud poſteros*, in this behalf; as ye have done on the behalf of matters expugned by the Papiſts. God for his mercy in Chriſt guide you, Moſt dearly beloved Fathers, with his holy Spirit here, and in al other things, as moſt may make to his glory, and the commodity of the Church, Amen.

Al here, God therfore be praiſed, prepare themſelves willingly to pledg our Captain Chriſt, even when he wil, and how he wil. By your good prayers we ſhal al fare the better; and therefore we al pray you to cry to God for us, as we, God willing, do and wil remember you. My brethren here with me have thought it their duty to ſignify this need

to be no leſs, then I make it, to prevent the plantations, which may take root by theſe men.

Yours in the Lord,

Robert Ferrar John Bradford.
Rowland Taylor John Philpot.

NUM. LXXXIV.

The Priſoners for the Goſpel, their Declaration concerning K. Edward his Reformation.

To the King and Queens moſt excellent Majeſties, with their moſt honorable high court of Parlament.

WE poor Priſoners for Chriſts religion, require your Ho- Foxii MSS.
nours, in our dear Saviour Chriſts name, earneſtly now to repent, for that you have conſented of late to the unplaceing of ſo many godly lawes, ſet furth touching the true religion of Chriſt before, by two moſt Noble Kings, being Father and brother to the Queens Highnes, and aggreed upon by al your conſents; not without your great and many deliberations, free and open diſputations, coſts and paines taking in that behalf, neither without great Conſultations, and concluſions, had by the greateſt learned men in the realm, at Windſor, Cambridg and Oxford, neither without the moſt willing conſent, and allowing of the ſame by the whole Realm throughly: So that there was not one Pariſh in al England, that ever deſired again to have the Romiſh Superſtitions and vaine Service, which is now by the Popiſh, proud, covetous clergy placed again, in contempt not only of God, al Heaven, and al the holy ghoſtes leſſons in the bleſſed Bible: but alſo againſt the honors of the ſaid two moſt noble Kings, againſt your own Country, fore aggreements, and againſt al the godly conſciences within this realm of England, and elſewhere. By reaſon wherof Gods great plagues muſt needs follow, and great unquietnes of conſciences; beſides al other perſecutions and vexations of bodies and goods, muſt needs enſue. More- 197

over we certify your honours, that ſince your ſaid unplaceing of Chriſts true religion, and true ſervice, and placing in the room therof Antichriſts Romiſh Superſtition, hereſy and idolatry, al the true preachers have been removed, and puniſhed, and that with ſuch open robbery, and cruelty, as in Turky was never uſed, either to their own Countrimen, or to their mortal enemies.

This therfore our humble ſuit is now to your honourable eſtates, to deſire the ſame, for al the mercies ſake of our dear and only Savior Jeſus Chriſt, and for the duty you owe to your native Country, and to your own ſouls, earneſtly to conſider from what light to what darknes this realm is now brought, and that in the weightieſt, chief and principal matter of Salvation, of al our ſouls and bodies everlaſting, and for ever more. And even ſo we deſire you at this your aſſembly, to ſeek ſome effectual reformation for the afore written moſt horrible deformation in this church of England. And touching your ſelves we deſire you in like maner, that we may be called before your Honors; and if we be not able both to prove and approve by the Catholic and Canonical rules of Chriſts true religion, the church Homilies and Service ſet furth in the moſt innocent K. Edwards days; and alſo to diſallow and reprove, by the ſame authorities, the Service now ſet furth, ſince his departing; then we offer our bodies, either to be immediately burned, or elſe to ſuffer whatſoever other painful and ſhameful death, that it ſhal pleaſe the King and Queens Majeſties to appoint. And we think this trial and probation may be now beſt, either in the plain Engliſh tongue by Writing, or otherwiſe by diſputation in the ſame tongue. Our Lord for his great mercy ſake grant unto you al the continual aſſiſtance of his good and holy Spirit. *Amen.*

NUM. LXXXV.

John Fox to the Lords Spiritual and Temporal in Queen Maries time: relating to the perſecution.

UT ſingularis vigilantia veſtra cum pari conjuncta pruden- Foxii MSS.
tia, neutiquam eget conſilijs aut documentis meis, Proceres et Patres inſpiciendi, ita nihil viciſſim a pudore ac verecundia mea alienius eſſe poſſit, quàm ſummates viros ulla in re interpellare literis. At utinam hunc naturæ affectum, ut hactenus, perpetuò tueri liceret. Nunc vero ubi in eas difficultates, ceu inter Symplegadas, incidimus, ut neque obticeſcere ſine impietate, nec loqui ſine periculo liceat, confiderabit, opinor, prudentia veſtra non tam quid me deceat, quam quid officij exigat ratio. Quóque gravior ſit ad ſcribendum cauſa, hoc faciliorem ſpero impetrabit veniam audacia. Equidem nihil addubito, quum eximia authoritas veſtra divinæ cujuſdam potentiæ vicariam nobis imaginem repreſentat in terris, ſemper et egit ſedulo, et actura eſt, ut cum dignitate veſtra, ſimul publica totius ditionis veſtræ tranquillitas ſalúſque contineatur. Quid enim aliud vel ab ampliſſimo hoc loco expectare, vel de ſingulari vigilantia veſtra ſuſpicari convenit, quam a vobis, qui Patres ſitis Reip. 198
paratiſſima fore omnia, ſicubi vel auxilij fidem, vel juvandi voluntatem res communis deſiderabit, ut neque facultati veſtræ quicquam adjici, nec in voluntate quicquam deſiderari poterit. Atque enimvero ſi in ijs duntaxat ſita eſſet Reip. adminiſtratio, quæ per ſe ſatis poſſent humanæ prudentiæ præſidia moderari, nimis inſanire videretur, qui vos monendo inſtituere, hoc eſt, Solem meridianum luce aſcitia illuſtrare ſperaret. Quanquam ne id quidem ſapientia, opinor, veſtra poſtulabit ſibi, hujuſmodi cenſeri vos, qui non communi conditione nati cum cæteris, pariter cum reliquis mortalibus, etſi minus fortaſſe, at nonnunquam tamen, labi atque exorbitare poſſitis: Etiamſi humana forent maxime, atque intra proprij ingenij vires clauſa, quæ ageretis.

Nunc vero cum omnis Reip. gubernatio divina ſit, magnaque ejus pars in religionis verſetur tractatione, longè ſu-

pra humanum captum ardua, ut alteram partem vobis lubenter tribuimus, ita in altera ſocietatem aliquam conſilij haud omnino eſtis, opinor, aſpernaturi: præſertim cum id non tam fiducia arrogantiæ aliqua facimus, quam temporis atque officij neceſſitate impulſi. Quis enim, vos obteſtor, Graviſſimi Patres, ferat; quis non deploret; Quem non ad gemitus, ad lacrymas pertrahat, tametſi Angliam nunquam viderit, tantum in Anglia fundi Chriſtiani Sanguinis; tot cives ingenuos, tot liberales et innocentes promiſcuè cum fœminis viros, capite ac fortunis quotidie periclitari, cædi, exuri, laniari; prope ſine modo et numero? Quod ſi Barbari ex ultima Turcia barbaroſa, aut exteræ nationis ferus hoſtis aliunde irrumpens in Angliam, tantam hanc gentis noſtræ ſtragem deſignaſſet, haud minor fortaſſe calamitas, aut minor profectò eſſet queremonia. Sævitiam etſi omnino per ſe gravem, nationis tamen minueret diſtinctio. Nunc quorum ſaluti apud vos potiſſimum eſſe perfugium conveniebat, eoſdem vos ipſi capi, exagitari, diſcerpi, dilacerari, Angli Anglos, Magiſtratus ſubditos, Chriſtiani Chriſtianos, cernitis et toleratis. Quique nuper ſub Edwardi auſpicatiſſimi Principis divino imperio florentiſſima tranquillitate, cum domum vitæ non ſecuritate modo, ſed voluptate etiam utebantur, nunc ijdem invertente ſe rerum humanarum ſcena, miſeris cruciatibus vitam, quam tueri nequeunt, deſerere coguntur; non quia vita aut mores mutati ipſorum, ſed quia duntaxat tempora mutata ſunt.

Et ubi interim ἐπιείκεια illa Paulina, ubi Clementia veſtra, Mitiſſimi proceres, ubi inveterata illa ſemperque laudata etiam erga hoſtes, Anglorum pietas, ſi in veſtros tam efferi tamque exitiales eſſe velitis? Scio ingeniorum immenſam ac infinitam prope varietatem eſſe in mundo; apud homines haud ſecus quam apud belluas. Quidam natura mitiores. Contra ſunt, quos natos ſævitiæ dixeris, ac truculentiæ. Alij conſuetudine prava hoc vitio delectantur. Nonnulli rurſus ab alijs, ceu contagium, accipiunt. Verum utcunque alijs aliud natura inſevit, certè nihil viris generoſis tam proprium ac genuinum, nihil naturæ ipſorum (ſi naturæ tueri velint) quadrans magis, quam generoſa quædam indoles ac morum ingenuitas: Quæ profit omnibus, officiat ne-

mini, nisi lacessita forte. Ac ne tum quidem, nisi coacta magis, quàm sua sponte: idque magis Reip. ratione, quàm sua sævitia: ac ne tum quidem sui oblivisci potest generosa pietas, semper ad salutem miserorum, quàm perniciem intentior; excusans, patrocinans, sublevans, relinquens, quo misericordiæ cognoscentiæ esse locus possit. 199

Ecquæ hæc nunc tanta hominum, ne dicam, an temporum degeneratio, in viros, non improbos modo, sed innocenti ac inculpata vita, a quibus nemo unquam læsus vestrum, aut lacessitus sit, publice simul ac privatim bonos, sic inardescere sævitiam quorundam, ut nulla sit hostium natio tam barbara, ubi non tutius conquiescant, quàm apud suos? Quondam apud priscos Romanos plusquam sontium censebatur, quod civem in discrimen adduceret capitis; ubi et octo erant suppliciarum genera, quorum mors, ut ultima, ita nisi clarissima, non indicebatur: Quid quod ne tum quidem deerant etiam vitæ defensores, ac libera apud populum actio. Ex quo effectum est, ut eloquentiæ studium tanto in honore ac usu apud omnes esse, ut urbem prope universam ad sui contentionem excitaret. Tantus in gentilitio populo patriæ amor, ac salutis cura, apud patricios vigebat viros, quorum omnis fere laus in conservandis quamplurimis cerneretur. Atque istos nondum ulla religionis imbuerat gratia, tantum natura ipsa, ac literarum humanitas ad tantam excolere potuit civilitatem. Et ô brutorum jamdudum in Anglia extinctum genus, quod apud Ethnicos natura, quod literæ valuerunt civiles, non idem valebit pietas, non Evangelij vigor, non a Christo inculcata toties impetrabit charitas; quin ob quamlibet levem causam, aut nullam potius, ad pœnas rapiuntur, adeo frigescente ubique charitate, ut haud sciam, an hoc ipsum capitale futurum sit, quod pro afflictis fratribus mutire audeam; idemque in hac re eveniat mihi, quod Justino olim, pro Christianis ἀπολογοῦντι, qui dum pro Martyribus deprecatur, fit et ipse Martyr.

200 NUM. LXXXVI.

Dr. Ridley late Biſhop of London to Weſt, formerly his Steward, who had complyed with the Romiſh religion.

Foxii MSS. I WISH you grace in God, and love of the trueth. Without the which truly eſtabliſhed in mans heart by the mighty hand of Almighty God, it is no more poſſible to ſtand by the truth in Chriſts cauſe, in the time of tribulation, then it is for wax to abide the heat of the fire.

Sir, know you this, that I am (bleſſed be God) perſuaded that this world is but tranſitory, as S. John ſaith, 1 Joan. 2. *Mundus tranſit et concupiſcentia ejus.* I am perſuaded Matt. 10. Chriſts words to be true, *Qui me confeſſus fuerit coram hominibus, I wil confes him before my father, which is in heaven.* And I believe that no earthly creature ſhal be ſaved, whom the Redeemer and Savior of the world ſhal before his Father deny. This the Lord grant that it may be ſo grafted, eſtabliſhed, and fixed in my heart, that neither things preſent, or to come, high or low, life or death, be able to remove.

It is a godly wiſh that yee wiſh me depely to conſidre things perteinyng to Gods honor and glory. But if ye had wiſhed alſo, that neither fear of death, or hope of worldly proſperity ſhuld let me to maintein gods word, and his truth, which is his glory and true honour, it wold have liked me very wel.

You deſire me for Gods ſake to remembre my ſelf. Indeed, Sir, now it is time for me ſo to do. For ſo far as I can perceyve, it ſtandeth me of no les daunger, then of the los both of body and ſoule: And I trow, then it is time for a man to awake, if any thing wil awake him. He that wil not fear him, that threatneth to caſt body and ſoule into everlaſting fire, whom wil he fear? Oh Lord, faſten thou together our frayl fleſh, that we never ſwarve from thy Lawes.

You ſay, you have made much ſute for me. Sir, God graunt, that you have not, in ſueing for my worldly deli-

verance, empaired or hindred the furtheraunce of Gods word and his truth.

You have knowen me long indede, in the which time it hath chaunced me to miſlyke ſome things. It is true, I graunte. For ſodeine chaunges without ſubſtantial and neceſſary cauſes, and the heady ſetting furth of extremities, I did never love. Confeſſion to the miniſter, which is able to inſtruct, correct, comfort, and enform the weak and ignorant conſciences, I have ever thought might do much good in Chriſts Congregation. And ſo I aſſure you I do think, even at this day.

My doctrin and my preaching, you ſay, you have heard oft: and after your judgment, have thought it godly, ſaving of the Sacrament. Which thing, although it was of me reverendly handled, and a great deal better than of the reſt, as you ſay, yet in the margent you write (warily, and in this world wyſely) thus: *And yet methought, not al ſoundly.* Wel, Sir, but I ſee ſo many chaunges in the world, and ſo much alteration, or els at this your ſaying, I wold not a litle mervayl. I have taken you for my truſtie 201
freynd, and a man, whom I fantaſied for plainneſs and faithfulnes, as much, I enſure you, as for your learning. And have you kept this ſo cloſe in your heart from me unto this day? Sir, I conſidre mo things than one; and wil not ſay al that I think. But what need you to care what I thynke, for any thing that I ſhal be able to do unto you either good or harm?

You geve me good leſſons, to ſtand in nothing againſt my learning, and to beware of vain glory. Truly, Sir, herein I like your counſel very wel; and by Gods grace I intend to follow it unto my lyves end.

To write to them whom you name, I cannot ſe what it wil avayle me. For this I wold now have you know it, I eſteme nothing avaylable for me, which alſo wil not ſet furth the glory of God.

And now becauſe I perceive you have an entyre zeal and deſire of my deliverance out of this captivitie, and worldly miſery; if I ſhuld not bear you a good heart in God again, methynk I were to blame. Sir, how nigh the day of my diſſolution and departure hence out of this world is at hand,

I cannot tel. The Lords wil be fulfilled. How ſoon ſoever it ſhal come, I know the Lords words muſt be verified on me, that I ſhal appear before the uncorrupt Judge, and be countable to him of al my former lyfe. Although the hope of his mercy is my ſhote ankor of eternal Salvation; yet am I perſuaded, that whoſoever wittingly neglecteth and regardeth not to clear his conſcience, he cannot have peace with God, nor a lyvely faith in his mercy. Conſcience moveth me, conſidering you were one of my family and of my houſehold, (of whom then I thynke I had a ſpecial cure, and of all them which were in my houſe, which indede ought to have been an example of godlines to al the reſt of my cure, not only in godly life, but alſo in promoting of Gods word, to thuttermoſt of their power: But now alas! when the trial doth ſeparate the corn from the chaff, how ſmal a deyl it is God knoweth, which the wynde doth not blow away:) This conſcience, I ſay, doth move me to have fear, leſt the lightnes of my family ſhal be layd unto me, for lack of more earneſt and diligent inſtructions, which ſhuld have been doon. But bleſſed be God, which hath geven me grace to ſe my default, and to lament it from the bottome of my heart, before my departure hence. This Conſcience alſo doth move me now to require both you, and my freynd Dr. Harvy, to remembre your promiſes made to me in time paſt, of the pure ſetting furth and preaching of Gods word and his truth. Theſe promiſes, although you ſhal not nede to fear to be charged with them of me hereafter before the world; Yet look for none other, I exhort you as my freynds, but to be charged with them at Gods hand.

This Conſcience, and the love that I bear unto you, byddeth me now ſay to you both in Gods name; Fear God, and love not the world; for God is able to caſt both body and ſoul into hel fire. *Cum exarſerit in brevi ira ejus, beati omnes*, ſaith the Pſalme, *qui confidunt in eo*. And the ſaying of S. John is true, *Quicquid eſt in mundo, veluti concupiſcentia carnis, et concupiſcentia oculorum, et faſtus vitæ, non ex patre, ſed ex mundo eſt. Et mundus tranſit, et concupiſcentia ejus. Qui autem facit voluntatem Dei manet in æternum*. If theſe gifts of grace, which undoubtedly are

Pſal. 2.

1 Joan. 2.

neceſſarily required unto eternal ſalvation, were truly and unfeignedly grafted, and firmely ſtabliſhed in mens hearts, they wold not be ſo light, ſo ſodaynly to ſhrink from the 202
maintenance and confeſſion of the truth, as it is now, alas! ſeen ſo manifeſtly, of ſo many in theſe dayes.

But here peradventure ye wold know of me, what is the truth. Sir, Gods word is the truth, as S. John ſaith, and it is even the ſame that was heretofore. For albeit man doth vary and chaunge, as the Moon, yet Gods word is ſtable and abydeth for evermore. And of Chriſt it is truly ſaid, *Chriſtus heri et hodie, idem etiam in ſecula.* Heb. 13.

When I was in office, al, that were eſteemed for learned men in Gods word, aggreed this to be a truth in Gods word written: that the Common prayers of the Church ſhuld be had in the common tongue. You know I have conferred with many, and I enſure you, I never found man, ſo far as I do remembre, neyther old nor new Goſpeller or Papiſt, of what judgment ſoever he was, in this thing to be of a contrary opinion. If then it were a truth of Gods word, think you, that the Alteration of the world can make it now an untruth? If it cannot, why do men, ſo many, ſhrink from the confeſſion and maintenance of this truth, once received of us al? For what is it, I pray you, elſe to confes or deny Chriſt in this world, but to confes and maintain the truth taught in Gods word, nor for any worldly reſpect to ſhrynke from the ſame? This one have I brought but for an example. Other things be in like caſe, which now particularly I nede not to rehearſe. For he that wil forſake wittingly, eyther for fear or gain of the world, any one open truth of Gods word, if he be ſtrayned, he wil aſſuredly forſake God and al his truth, rather then he wil endaunger hymſelf eyther to looſe, or to leave that he loveth indede better, then he doth God and the truth of his word.

I lyke therin very wel, your plain ſpeaking, wherin you ſay, I muſt eyther aggree or dy: and I thynk you mean of the bodily death, which is common both to good and bad. Sir, I know I muſt dy, whether I aggree, or no. But what folly were it then to make ſuch an aggreement, by the which I could never eſcape this death; which is ſo common

to al; and alſo I might incur the guilt of eternal death and damnation?

Lord graunt, that I may utterly abhor and deteſt this damnable aggreement ſo long as I lyve.

And becauſe I dare ſay, you wrot of frendſhip to me this ſhort erneſt advertiſement, and I think verily wyſhing me to lyve, and not to dy: Therfore bearing you in my heart no leſs love in God, then you do me in the world; I ſay to you *In verbo Domini*, that except you, (and this I ſay to you I ſay to al my frends and lovers in God) except ye confes and mainteyn, to your power and knowledg, thyngs which be grounded upon Gods word, but wil eyther for fear, or gayn of the world, ſhrynke and play the *Apoſtata*, indede you ſhal dy the death. You underſtand what I mean. And I beſeech you, and al my true freynds and lovers in God, remembre what I ſay. For this peradven-
203 ture may be the laſt time, that ever I ſhal write to you. From Bocardo in Oxenford, theighth day of April, Anno 1554.

Yours in Chriſt,

Nicolas Rydley,

NUM. LXXXVII.

John Hopton Biſhop of Norwich, to the Earl of Suſſex, giving account of the joy conceived, and Te Deum ſung, for the newes of the Queens being brought to bed of a Noble Prince.

Cotton Library, Titus. B. 2. fol. 160.

RIGHT honorable, and my ſinguler good Lord. After mine humble commendations, with lyke thanks for your honorable and gentle lettres ſent to me, towchyng the behaviour of the Curate of olde Bokenham, and the reformation of other enormytyes there; It may pleſe you to underſtand, that I did ſend immediatly for the ſayde Curate, the Church-wardeyns and the Queſt-men there. And upon their appearaunce with twelve or fourteen of the moſt ſubſtancyall men of the pariſh, and upon due examynacyon,

I coude perceyve none other thyng, but all thyngs to be well, and decentlye ordered, and provydyd for at thys hooly tyme of Eaſtre, contrary to the information gyven to your good Lordſhyppe. And yf there had been any thing amys, they ſhuld have been punyſhed according to theyr demerytes. Beſeching your good Lordſhippe, if any further knowledg coome to you, ayther for that Town, or any other, concerning the Reformacion of my juriſdiction, or the negligence of myne Offycers, that I may be advertyſed therof, and have your favorable ayd and aſſyſtance. And I ſhall doo the beſt I can for my dyſcharge.

And where it pleaſed youre honorable Lordſhipe to wylle me to take a dynner, or a ſupper with you in the tyme of my Vyſytation, I humble thank you therfor mooſt hartelye. Beſeching your Lordſhipe, whan occaſion ſhall ſerve you to vyſyte thys cytye, that ye wyl vouchſafe to take thys my poore houſe at your commandment; wherunto your Lordſhipe ſhalbe as welcoome as to your own.

Further, I undreſtond that Mr. Mayre here hathe certyfyed your Lordſhipe of the ſodein good newes brought to us by one of the cytye, of the Quenes highnes moſt joyfull deliverance of a Nooble Prince. Wherupon to laud God *Te Deum* was ſolempnly ſongen in the Cathedrall churche, and other places of the cytye, with woonderfull joy and much gladnes of all people throughe owte all thooll Cytye, and the countrye therabowtes. And yf ye have any further knowledge therof, I beſeche your honorable Lordſhipe, that I maye be partaker of the ſame by thys bringer, my ſervant, whom I ſend purpoſely therfor, as knoweth thHooly Gooſt; who preſerve your Lordſhipe in con- 204
tynuall helthe and honor. At Norwich, the thred of Maye 1555.

Your Lordſhips aſſuredlie,

John Norwyche.

Poſt ſcripta. I receyved even nowe knowledge from a friend of mine of two wyttenes more of the goode and joyful newes above wrytten, as this ſaid brynger can declare to your goode Lordeſhyppe.

John Norwych.

NUM. LXXXVIII.

A Propoſition in the Convocation againſt Reſidence. With Reaſons for the ſaid Propoſition; and Remedies againſt Non-reſidence.

C.C.C.C. Libr. Synodalia.

Decretum perpetuæ Reſidentiæ juxta Canonum Sanctiones optant pij, ſed multa ſunt, quæ hodie impediunt, quo minus ſuum effectum juxta bonorum virorum vota conſequatur.

The Reaſons.

I. THE Statutes of the Kingdome, not diſallowed, as we hear, by the Pope, do permit to the Barons, and other great men of the kingdome, a certain number of Prieſts, having cure of ſouls.

II. Not only the Statutes of the kingdom, but the Canons do permit Biſhops a certain number of fellow workers, to aſſiſt them.

III. Biſhops and Prelates, who by reaſon of thier great learning, prudence, integrity of life, and high faith, are choſen to be the Kings Counſillors, and whoſe counſils are very neceſſary for the reſtoring of religion, ought not, as it ſeems, to be compelled to perpetual Reſidence.

IV. When the Barons and other great men may be retained in the orthodox faith, by the doctrin, honeſty, age and frequent exhortations of Reverend men, it ſeems not convenient, that ſuch men ſhould be driven from them; provided they do reſide a good part of the year upon their Churches.

V. Since the Diſpenſation of two or three benefices hath been granted by former Princes to ſome Prieſts, for the merit of their life and maners, they cannot without injury be deprived of them; Nor yet can they in al reſpects reſide perſonally and perpetually.

VI. When many have deſigned their ſons for the Uni- 205
verſities, and have been at no ſmal charges to give them learning, becauſe they have entertained good hope, that they might hereafter be aſſiſtant to their friends and relations: this hope being gone, their care about this matter wil alſo grow cold, otherwiſe of it ſelf cold enough. For as he ſaid, *Where there is no honor, there is no Art.*

VII. The houſes of the Rectories in many places are either ruined, or none at al, or let out by Indentures.

Going to the Court of Rome.
Going to a General Councel.
Going to a Synod, or Parlament.
Violent detaining.

Remedies.

That there be a les number of thoſe that follow the Court, who heap up benefices upon benefices.

That they who have many Benefices, refide a certain time upon each.

That a way be found, wherby ſuch as live in Towns and Cities may be forced to pay Perſonal tiths. Which being now almoſt quite taken away, the Benefices in ſuch places are in a great part leſſened.

When ſome of the Biſhops, by reaſon of the ſlendernes of their poſſeſſions, cannot afford Stipends to the Prieſts, their fellow laborers, that they who ſerve them reſide for a certain time of the year in their own pariſhes.

That Rectors, who heretofore have payd penſions to Monaſteries in ready mony, be not now compelled to pay the ſame in bread-corn to Lay-proprietors.

That in Woody places, where the cuſtome hath alwayes obtained, tith may be payd of *Sylvæ cæduæ* [that is, Wood that is cut to grow again,] eſpecially when there is a great ſcarcity of corn in ſuch places.

Pariſhes are not divided *jure divino*. Whence followeth, that as many Benefices may be layd into one, ſo one, by reaſon of the greatnes of it, may be divided into two.

206 NUM. LXXXIX.

Pole Cardinal Legate, to Archbiſhop Cranmer, in anſwer to the Letter he had ſent to the Queen.

Foxii MSS. ALMIGHTY God the Father, by the grace of his only ſon, god and man, that dyed for our ſins, may geve yow trew and perfect repentance. This I daylie pray for my ſelf being a Synner: but I thank God never obſtinate ſynner. And the ſame grace the more earneſtly I do pray for to be geven to them that be obſtinate, the more neade they have thereof, being otherwiſe paſt al mannes cure, and admonition to ſave them. As your open ſayings, in open audience, doyth ſhow of yow. Which hath cawſed, that thoſe judges, that hath ſyt apon the examination of your greviouſe fautes, ſeing no lykelod of ony repentaunce in yow, hath utterlie caſt awaye al hope of your recoverie: Whereof doith follow the moſt horrible ſentence of condempnation, both of your body and ſoule, both your temporal death and eternal. Which is to me ſo great an horrour to here, that if there were ony way, or mean, or faſhion, that I might fynd to remove you from errour, bryngeng yow to the knowledge of the truth, for your Salvation: This I teſtifie to you afore God, apon the Salvation of myne owne ſowle, that I would rather chuſe to be that meane, that yow might receive this benefyt by me, then to receive the greateſt benefyt for my ſelf, that can be geven under heaven in this world: I eaſteme ſo moch the ſalvation of one ſowle.

And becawſe it happened to me to ſee your private lettres directed to the Qwenes Highnes, ſent by the ſame unto me, wherein you utter and expreſs ſuch appearaunt reaſons, that cauſe yow to ſwarve from the reſt of the Church, in theſe Articles of the authoritie of the Pope, and of the Sacrament of the aulter. Concluding with theſe words, "That "if ony man can ſhow yow by reaſon, that the authoritie "of the Pope be not prejudicyal to the wealth of the realm, "or that your doctrine in the Sacrement be erroneous, "then you wold never be ſo perverſe to ſtond wylfullie in

" your own opinion: but ſhal with al humilitie ſubmytt
" your ſelf to the truthe in al things, and gladly embrace
" the ſame: Thiſe your words, written in that lettre, geveth me ſome occaſion, deſyring your wealth, not utterly to diſpayr thereof; but to attempt to recover yow by the ſame way, that yow open unto me: Which is, *by reaſon* to ſhow yow the error of your opinion, and withal the light of the treuthe in both cauſes. But whither this may healp yow indede, or bring you to revoke the ſame, with trew repentaunce, this I know not; and I fear moche the contrarie. For that I ſee the ground and begynning, how you fel into errour in both thiſe articles, not to be of that ſort, that maketh men commonly to fall into errours and hereſies. Which ſort and way is by medling with your wyt and diſcourſe natural, to examen the Articles of the faith: Makeing your reaſon judge thereof, which ought to bee judged and ruled by the tradition of the faith. Which abuſe cauſeth men dayly to fall into errours and hereſies. And the ſame alſo is in yow, and is joyned with 207
that yow have done. But here ſtandeth not the grownde of your errour, nor yet in this other common maner of faulling from the trouthe, which S. Paul noteth in the Gentiles, and is in al men commonlie that followeth their ſenſual appetites, *Qui veritatem Dei in injuſtitia detinent*: Which thing alſo hath been occaſion of your errour. But yet not this is the very grownde thereof, but a further fawte: that you geveng your othe to the truthe, yow mocked with the ſame, as the Jewes mocked with Chriſt, when thei ſaluted him ſaing, *Ave Rex Judæorum*, and afterwards did crucifie hym. For ſo did yow to the Vicar of Chriſt, Knowledgeng the Pope of Rome by the words of your othe, to be ſo, and in mynde entendeng to crucifie the ſame authoritie. Whereof came the plague of deape ignoraunce and blyndnes unto yow. Which is now that bringeth you to this grievous peryl, to periſh both bodie and ſowle. From which peril no reaſon can deliver yow.

But yow diſcovereng your ſelf, touching the entrie, when yow ſhuld make the cuſtomable othe of al legitimate Busſhops in Chriſtendom, which is the dore for you to entre to the ſervice of God, in the higheſt ſpiritual office withyn

this realme, and ſeeing you made the ſame but for a countenaunce, nothing meaneng to obſerve that yow promiſed by the othe; this is a dore, that every thieffe may entre bye. This is not the dore that thei entre by, that mean earneſtlie the ſervice of God. Wherein the Prophets ſentence is playne, aſkeng this queſtion, *Quis aſcendet in montem Domini? aut quis ſtabit in loco ſancto ejus?* And then anſwering to the ſame ſayeng, *Innocens manibus, et mundo corde, qui non accepit in vano animam ſuam, nec juravit in dolo proximo ſuo. Hæc eſt generatio quærentium Dominum, quærentium faciem Dei Jacob.* So that yow now entryng to the mownteyne of God, which was to that high Archbuſhoprick, and to the Primacie in the realme, by a cleane contrary way, which is, as yow confeſſe your ſelf by a fayned othe, by fraud, and diſſimulation, what more playne ſentence can be againſt yow, if yow have a thouſand reformations in your mynde, then that al this doith not make, that this ſhuld be the way to the trew ſervice of god, nor that yow, uſeng a falſe othe, ſhuld be of that generation, which with their hart ſought god, but utterlye concludeth againſt yow, that if thoſe that abſteine from al deceit with their neighbour, ſpeciallie in othe, be bleſſed of God, he that confeſſeth to have uſed ſuch diſſimulation in his othe, not with one neighbour or twayne, but with the hole realme, with the hole church, what can he receve, but the malediction of god? What can more evidentlie ſhow that man to be none of that generation that ſeketh god? As if there were none other proffe, that followed in your acts, ſuch a deceitful and ſhameful entrie, doith manifeſtly declare; and moſt of al, one of the furſt acts yow did after this. Which was to pluck the reſt of the realme (of whom yow had chief cure) out of the Houſe of God, bryngeng them furthwyth into the Schiſme.

And that we ſee now, that the hole realm by the high mercy of God, beyng brought into the Houſe of God agayn, there to receive his grace and benediction: and this to be done by thoſe princes, and thoſe miniſters, *Qui non acceperunt in vano animam ſuam, nec juraverunt in dolo proximo ſuo:* your perſon yet remayneng without, deprived
208 of the grace graunted to them, what doith this ſhowe, but

that it is the juſt ſentence of god againſt yow, for your deceitful entrie into his ſervice; and the mercy of God toward them, that not wyllenglie went furth; but by your traiterous means were thruſt out?

So that here now I have told yow, whither yow heare me, or no, the very cauſe of your blyndnes and ignoraunce: Which is the vengeaunce of god againſt yow, for your diſſimulation and perjurie, to him and to the hole church, at your entreng to the high ſervice thereof. Wherby yow have deſerved to be caſt out of the howſe of god, which is the church, *in tenebras exteriores, ubi eſt fletus, et ſtridor dentium.* Which is the place and ſtate, wherein I ſee yow now lye; and the ſame I ſaw ſo evidently in your lettres, from the begynneng to the eand, as nothing can be more playne: yow ſhoweng your ſelf in the ſame to be ſo ignoraunt, that you know not thoſe things, which be evident to every man: which everie man, that hath any exteriour light, by experience and knowledge of things paſt, doith know——

Here much is wanting.

that be once of the church as dead bodies, when the ſpirit is out. But to al that be within the body of the Church, this geveth comfort and liffe, as the ſpirit doith to the bodie. And this ſhal be ſufficient to ſay for everie mans information of the truthe in this matter, that will beleave, other that old or late experience, or the contynual doctryne of the hole church, hath taught in everye chriſten realm. Whereof none ever found this fawte, that the Popes Lawes Spiritual were not to be exerciſed, becauſe the ſame could not aggree with their politick lawes: but rather found fawte, when the Pope himſelf, or his Miniſters, did let the courſe of thoſe lawes, which aggreed with everie politick body, as the Sowle of man with al complexions, and forme of body. And when they were ſtopped, then ſemed to be ſtopped the breath and liffe of juſtice, as no realme can gyve, as I ſayd afore, greater or ſurer teſtimonye than ours. For when the authoritie and lawes of the Pope did flouriſh in the realm, al juſtice floriſhed wythal; and that ſtopped and caſt out, as it was thiſe latter yeares, al good

juſtice, and civil maner of lyvyng was ſtopped and caſt furth withal.

So that when you came furſt to mervayle of a thing never ſeen, nor harde of afore in this realm, that a Busſhop, made by the Popes authority, ſhuld not be depoſed, without his authoritie, what doith this ſhow, but a deap blyndnes and ignoraunce of the uſe of the law in this realme, ever continual, and never broken of ony juſt prynce, untyl yow your ſelf were made Busſhop: Which healped them to break al good lawes and cuſtomes of the realme; and then afterward to make this for a great reaſon, that the Popes lawes ſhuld not be now agayn admytted, for then yow ſay, al the hole realm that caſt out his authoritie, muſt nedes knowledg themſelf accurſed: Which god, yow ſay, forefend. And this yow ſhow yow cannot abyde, for nothing by ony maner that the realme ſhuld knowledg themſelf accurſed: Which they cannot, yow ſay, avoide, if thei admyt the
209 Popes law, as good. This word yow ſhuld have ſayd afore the realm had caſt furth the Pope's authoritie, for to have letted them from their faull into the curſe; and this had bene the very part of a good Busſhop. But after that thei were faullen from the lawes, which thei had admytted afore, and therby ronne into the curſe, (which you ſay cannot be avoyed of them that hath ones admytted them) Then I with al good and catholick men, do ſay, god forefend, they after this ſhuld not knowledg their ſtate to be accurſed. Which if thei dyd not, thei could never be abſolved from the curſe. And he that forbeddeth now the knowledge of the ſame, doith in effect procure, that being accurſed indede, thei remayne ever accurſed. This is your monſtrous and blynde love yow pretend to bear to the realme, being accurſed your ſelf, and blynded in the knowledg of your ſtate, to have the hole realm remayne ſtyl accurſed. But the true affection thiſe two Catholick princes beare to the realm, with the bloode of thoſe that reſiſted the ſwarveng from the Popes authoritie, hath obteyned of the high mercy of God, that the hole realme hath with repentaunce knowledged their evel ſtate thei ſtode in, ſyneth the leaveng of the authoritie of the Pope in the realme, and with repealing of thoſe lawes,

made contrary, have aſked abſolution, and received it, and be delivered of al curſe, received into the grace of god, and brought into the churches lapp again: thei onelie left out, that doith refuſe this grace, and hath not ſo moche grace to accept it. Whereof if ony ſhould be deprived, none hath deſerved it more by the juſt wrath of God to be deprived, then he that was chief doer, to make the realm leſe it, as yow; by ſhoweng your ſelf in this to be the verie membre of Satan, both then, but moſt of al now. Which deprived of grace of repentaunce hymſelf, wold draw al other to his dampnation, and diſſuadeth al retorne to grace.

This your charitie yow now ſhow to your contrie, which, as I ſaid hitherto, is very vengeaunce of God toward yow. Of the which this great blyndnes gyveth a great teſtimonie, that yow ſhow in your lettre, writeng of thiſe thynges, as though yow had never knowledge what had been done in the realme afore your tyme, nor what was the ſtate of your time, nor yet what is the ſtate of the realm at this preſent, bryngeng for a great inconvenient, that if the Parlament ſhuld accept the lawes of the Pope, thei ſhuld be conſtrayned to repeal thoſe that were done againſt his lawes and authoritie: As though this were not ſo done already. And ſhoweng ſo great ignoraunce, both touching the doctrine of the church, and in this poyncte touching the Popes authoritie, and the experience of the cuſtome of the realm, yet yow conclude, that ignoraunce might excuſe other men, how prejudicyal the canon lawes be to the wealth of the realm, if thei wold accept the ſame. But you cannot be excuſed by ignoraunce. And ſeeing in this the very trouthe, that ignoraunce cannot excuſe yow, as in trouthe it cannot, being of that kynde it is. But if that do not excuſe you, then malice doith condempne yow: Which is the very cauſe to bring you to ignoraunce inexcuſable, both in this poincte of the authoritie of the Pope, as in the doctrine of the Sacrement: Wherin it is no leſſe monſtrous. And this yow ſhow moſt, where yow think to ſpeak with leſſe obſtinacy. As where yow ſay, that *if thei that follow the Popes doctrine herein, could bryng in but one old auncyent Doctor of the Church of their opinion, you have offred afore, as yow offer yet, to gyve place unto them, and to conſent to,* 210

the ſame. What a proffe is this to ſhow your profound blyndnes? If there be no let but this, beſauſe yow ſee not of the old Doctors, at the leaſt one, that were againſt yowr opinion, in the defence of the Popes doctrine, other men ſeeing ſo many, and not one auncient approved doctor that ever diſſented, what a wonderful blyndnes is this, not to ſee one againſt yow? For this is playne, when the Pope ſhoweth his ſence and doctrine in this Article, he doith not ſpeak thereof, as of an Article, that he himſelf hath newly found, nor yet ony of his predeceſſours, but that al hath uniformally received one of another of their fathers, unto the Apoſtles tyme, and they of Chriſt. Which argument is ſo ſtrong, ſo evident to the condempnation of your opinion, and confirmatyon of the Popes, that manie ſage and learned men writing againſt the opinion yow follow, being diverſe ſortes of arguments to confound the ſame, ſet apart al form of reaſoneng, and onelie ſtick upon the teſtimony and uniforme conſent of al the old Doctors of the Church to this day. Which teſtimonies be ſo meny, that they fyll up great books; as amongſt other, my Lord of Durham at this preſent, in his book written of this matter, taketh this way, to ground hymſelf moſt apon, the perpetual conſent of the old Doctors, continuing unto this age: and al againſt your opinion. Which book is abrode, and hath been ſeen of yow.

Then if yee wil think him of ſo ſmal judgment or knowledge, that in ſuch a nombre as he bringeth, there is not one, that maketh to his purpoſe, but al for your purpoſe, whom he entendeth to oppugne, other this muſt prove a wonderful blyndnes in hym, and not in hym alone, but in ſo menie learned men, that taketh the ſame way; or ells in yow, that amongſt ſo menye teſtimonies, ſom more clerer then ſom, not to ſee ſo moche as one alone: this is an evydent proff, that yee be ſtark blynd. For if yee were not, if it were but one brought furth unto yow, as is mentioned in that book, the condempnation of Berengarius, that was of your opinion: and that done by a General Councel of all the Nations in Chriſtendom: growndeng it ſelf upon the uniform doctrine of their forefathers: Were not this enough, yf yow had yies to ſee, to ſhow that more then one

old Doctor were of the Popes doctrin? And if this be not ſufficyent proff unto yow, the ſame being enough to Berengarius hymſelf, which was converted therby, and perſuaded to recant his opinion; what doth this ſhow, but that he was not utterly blynded, but that he ſaw ſome teſtimonie againſt hym, yow utterly to have loſt al ſyght, that ſe not ſo moch as one.

But of this your monſtrous blyndnes I mervell the leſs, the more I ſee the ſame to procede of the very juſtice and wrath of God againſt yow; with whom yow mocking on that maner as yow ſhowed in comyng in ſuch a high place, in ſervice of the church, as was to be Archbiſhop and Primate of the Realm, as to ſwere *in dolo*, not onlye *Proximo*, but *Univerſæ Eccleſiæ:* Wylleng afterward to pervert the old order of the churche, which yow called a *Reformation*, me ſemeth to here the very words and curſe of S. Paul, that lighted upon the falſe Prophet Barieſu, letting the coorſe of the doctrine Evangelical preached by hym, when he then curſeng hym, ſaid, *O! plene omni malo, et omni fallaciâ, fili diaboli, inimice omnis juſtitiæ, non deſinis pervertere vias Domini rectas? Et ecce nunc manus Domini ſuper te, et eris cæcus, non videns ſolem, uſque ad tempus.* The effect of this I do ſee hath lighted upon yow; for entreng by deceit to be a chieff Doctour in the church, perverteng *Vias Domini rectas*, to be blynded, I pray God it be but *ad tempus*. But hitherto I have not known a more deaper blyndnes. And if that was ponnyſhment of that falſe prophet, to leſe his corporal ſyght for a tyme, that being an infidelſe, for very ignoraunce did put obſtacle to the very trew doctrine of the faith never hard of afore, to be blynded corporallie for a tyme, yow that firſt knew the doctrine, and preached the ſame, which afterward yow do pervert, if yow were ſtricken with a gretter, and more notable blyndnes, the which yow ſhow now, this is evident to come of the verie hond of god, which mans hond cannot heale, but only the hond of god, that juſtlie ponnyſhed yow therewithal. And the ſorer and more deſperate cure is of this your blyndnes, the more yow acquyett your ſelf therein: as though yow had a great gift of light above al other. For ſo yow ſhow in your lettres, perſuadeng your ſelf to have 211

found a way in teacheng the doctrine of the Sacrament of the aulter, that other hath not ſeen: Which is to take away the abſurdity both to the ſence and reaſon of man, that is in the catholick doctrine, toucheng the Sacrement of the aulter, as yow ſay, in that forme of bread and wyne, to be the verie trew real preſence of the body of Chriſt, and that it is his body and bloode that is ſhowed in the forme of bread and wyne, what reaſon wil admytt this? What ſence? And how moche probable were this, if this doctrine were taught, as yow teach it, to ſay, that yow ſee in the forme of bread and wyne, is a figure only of the body of Chriſt that is in heaven; whom in ſpirit in that figure yow do honour. This maner no doubt were more probable ſayeng to the ears of men that judge things, other by reaſon or by ſence. But the more probable it is, the more falſe it is, the great Sophiſter and father of al lyes ever deceaving us by probabilitie of reaſon, proponyng ever that which is more aggreable to the ſence, But the trew doctrine of Chriſt is taught by another way.

Here is another deficiency.

being faullen therein not ſo moche for fawte or abuſe of reaſon, as by malice againſt reaſon. And ſuch, I ſay, no hand can cure, no reaſon, no diſcourſe; but onlie that it pleaſe the high mercy of god, that doith chaſtiſe your malicious handleng of the truth, with ſuch ignoraunce and darknes, to withdraw his hond of vengeaunce apon yow: for otherwiſe you heareng reaſon, and ſeeing ſome light thereof, yet yow have not ſo moche grace, as to receive it, nor follow it.

This is the thing I greatlie fear in yow, haveng knowledge of your procedyng ſyneth your furſt notable errour in rejecteng the doctryne of the Popes Supremitie, and afterward of the Sacrement; which as I ſaid afore, was not after the common maner of faulleng, as other did, by curioſitie, or by frailtie, but by deliberate malice, to forſake the trouthe in both poinctes, to ſatisfie your carnal appetites, to the which your diſſembleng furſt, and mockeng with the treuthe, and afterward openlie forſakeng the ſame, did ſerve you. Which as yet yow do not knowledg: and

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this muſt be the firſt things, that you ſhuld knowledg, makeng open confeſſion with repentaunce thereof, if yow ſhal ever come to receive ony fruɛte of the mercy of god.

So that if I now, that deſire your recover, ſhuld go about by way of diſcourſe, or argument, to bryng yow from your errour to the truth, this muſt be the furſt poyncte, to ſhow how you fell into the ſame darkneſs, to the entent that God ſo moche remytteng his hond of juſtice, that yow may ſe your abhomination in abuſeng the truth, you might knowledge by feare the juſtice of god, in letteng yow faul into ſo great darkneſs; and by the hope of his infinite mercy caull to hym for grace to be reſtored to ſome lyght of his infallible veritie. And this I with al my heart prayeng for yow, in the mean ſeaſon, untyl God give yow the grace to do the ſame for your ſelf, ſhal withal open unto yow the maner of your faulle.

Touching your furſt Article of the Popes authoritie, which I nede not open ony further then you have opened your ſelf, nor cannot better expreſs it, then you have ſet it furth, I haveng no knowledge thereof, but by your own ſayng and wryting, for defence of perjurie objected to yow. And now mark yow wel, if yow have any ſence of knowledge left unto yow to ſee your ſelf and your own dedes, if ever there were hard ſuch kynd of a defence, in ony perjurie of onie man, that had left hym onye light of reaſon, or knowledge of juſtice. Which for to know, furſt yow muſt be put in remembrance of the kynde of your othe, and the maner of makeng thereof. The kynd was ſuch, that it was no new othe, but the very ſame, that al Archbuſhops of Canterburie, which be Primates of this realme, al Archbuſſhops, and Buſſhops, in every chriſten realme, doith accuſtomable make to the Popes holines, as to the Vicar of Chriſt in earth, ſwearing to hym obedience: Such was your othe. And as touching the maner of makeng of it, none could be more ſolempne; being made in the hond of a Buſſhop, with the teſtimonye and aſſiſtence of other Buſſhops, openly in the Church, in the preſence of as moche people as the church could hold; at ſuch tyme as yow arraid with the ſacred veſture of a Buſſhop, cam afore the aultre to be conſecrated Archbuſſhop. Al this yow

cannott, nor do not denye; nor yet that after al this ſolempne and open othe, yow did directlie and openlie againſt the ſame. Which muſt neceſſarilie condempne yow of perjurie.

But this neceſſarie conſequence yow denie; granteng notwithſtondyng to have done contrary to the oth. But yow ſay for your defence, that *where yow went to make the othe, even then yow never thought to obſerve it.* And leaſt this ſhuld be an inconvenient, and a thing moche dommagious unto your fame and eaſtimation, if it were not wel known, that you ſwore one thing in the moſt ſolempne faſhion yow could, and ment another, here yow bring ſuch a teſtimony by wryting, yow bryng furth a previe Proteſtation, made with previe witneſſes, haveng the hond and ſigne
213 of the Notarie, to prove that when yow went to make that ſolempne othe yow were nothing mynded to obſerve it. Which former Proteſtation, whereto doith it ſerve, but to teſtify a doble perjurie, which is to be forſworne afore yow did ſwere. Other perjurers be wont to break their oth after they have ſworne, yow brake it afore. *Quis ſapiens et intelliget hæc, et intelliget malitiam Satanæ?* And a wonderful aggravation of the wrath of God towards yow.

But let the malice of Sathan be furſt conſidered, in deludeng yow, when yow thought to delude other. This deluſion was this: That becauſe it had bene hard ſome Proteſtations to be made, alſo of ſome good men, in a caſe, when thei not beyng at their own choiſe and libertie, when *per vim et metum, qui aliquando cadit in conſtantem virum,* they be made to ſwere to that, which afterward they have done contrarie to their former oth: In which caſe a Proteſtation, excuſeng the Wil, and alledgeng the feare, hath ſome colour of defence: This, I ſay, yow hearyng, and Sathan puttyng yow in remembrance hereof, with the ſimilitude of this deluded yow; Makeng yow beleve, that ſuch a kynd of Proteſtation might ſerve for a premeditate perjurie. Wherunto yow were not driven, nother *vi,* nor *metu,* as yow were not in this your caſe: except yow caul that a juſt fear, that yow dyd ſee, if yow did not ſweare, you could not ſatisfie your ambition and covetouſnes, in

haveng the Busſhoprick. For ſo it was, Leave yow thiſe two affections, care yee not for to be made Busſhop, and who dyd conſtrayne yow to ſweare? Were yee not by that refuſe quite delivered of al neceſſitie to ſweare? This alſo ye cannot denye. Whereunto therefore ſerveth your Proteſtation made by the hand of a Notarie, but to make your previe perjurie more notoriouſlie known, but to make it known to the world, that yow entreng to the rule of a part of the flock of Chriſt, yow entred not in by the dore; and not entreng by the dore, but *aliunde*, what comfort could your flock loke for to have by yow? But that which Chriſt ſaith to follow of thoſe, *Qui non intrant per oſtium, ſed aliunde*, to be ſtealers and thieffs, *Qui non intrant niſi ut mactent, et perdant*; as the effect hath ſhewed by yow.

But here yow deceive your ſelf again, and wold deceive other, makeng your defence of your ſimulate oth, that *yow dyd the ſame ſo, for the more ſervice of God, haveng in your mynd then to reform the church*, to the which being no way, but to make that oth for a countenance; this yow thought for ſuch a purpoſe might be acceptable afore god: and alſo entreng by the authoritie of the Pope, called by hym, that had authoritie to name yow: then yow think it cannot be juſtlie of onie man objected unto yow, that yow did not entre by the dore. And this trulie if you could have kept your own counſil, toucheng me, I durſt not object the ſame unto yow, ſeeyng nothing outwardlie, but as that yow were lawfullie called and inſtitute Busſhop. And of your inward I wold not make my ſelf judge.

More wanting here.

and ſee, as is the furſt poyncte in your lettres; Where yow make a great mervayle, ſayng *it to be a thing, that was never ſeen in the realme, that to condempne any ſubject thereof, juſtice ſhuld be ſought of a forreyn power, as is the Popes.* 214
How this is to be called a Forreyn power, I wil declare afterward. For this I do not mervel, if yow do not wel know, not being ſo open to them that lacketh ſpiritual doctrine, nor of that ignoraunce I do not ſpeak now, but of that outward light and knowledge, which is open to every man by experience. The which yow not knoweng, it may

be wel ſaid, yow be caſt *In tenebras exteriores*, and that yow have loſt both interiour and exteriour knowledge of things. For ſo yow ſhow in this caſe, where yow ſay, *it was never ſeen in the realme, that to condemne ony ſubject thereof to death, ſhuld be required ony other ſentence, then that comyth from the Imperial Crowne of the realm, and their temporal lawes.* Wherein that which I note furſt is this, that in that place yow ſeme to lament, that being condempned alredie, as yow ſay, by the lawes of the realme, of high treaſon, this dilation is geven to your death, not to ſuffre, afore al ſuch things as be layd to your charge, were furſt known at Rome, this being natural unto al that be in jeopardie of liffe, if they cannot hope by ony juſt defeance to extue the ſame, at the leaſt to have tyme al deſire: followeng that proverb, *In ſpace comyth grace.* The which natural affect being extinct in yow, this followeth withal, natural knowledge to be extinct, as in the proheme of your lettre is more declared.

And now to come neerer to that yow ſay was never ſeen, that *onye ſubject to be condempned, had nede of ony outward Juſtice*, calleng owtward juſtice, the Canon lawes, that come from the Pope. To this I ſay, the experience and uſe of the lawes, and juſtice in this realme, doith ſhow clene contrarie to your mervel, that it was never ſeen in the realm, afore the tyme of your malicious oth, that there was ever ony man condempned for the crime of hereſies, by the mere juſtice that comyth from the temporal lawes, but al were firſt declared to be ſuch by the ſpiritual lawes of the Canons, which yow call *forreyne lawes*. And this beſide I ſay, afore that ſame tyme, of al other crimes, as treaſon and other, there was never ſpiritual man put to execution, accordeng to the ordre of the lawes of the realm, but he were furſt by the Canon Laws condempned, diſgraded, and then gyven to the temporal hondes. Wherof there be as menye examples, afore the tyme of breakeng the old ordre of the realm thiſe laſt years, as hath bene delinquents. Let al the records be ſene; and ſpeciallie this is notable of the Busſhop of ——— which being empriſoned here for high treaſon, the king wold not procede to his condempnation and ponniſhment, afore he had the Popes bull geveng hym.

And this is the trade of juſtice, which the King and Qwene uſe with yow at this tyme, beyng condempned of treaſon, being conſecrate Buſhop, to have the Popes ſentence from Rome afore yow ſuffre: Which maner of proceding, you ſay, was never afore in the Realm: and the practiſe and experience in like caſes doith ſhow never to have bene otherwiſe, afore the tyme of your notable perjurie. And ſo Catholick Kings, as it pertaynceth to the privilege of the See of Rome, when they be crowned, doith ſweare.

And now look what ignorance is this, to think that the 215
like was never ſene in the realme, when it was never ſeen otherwiſe, amongſt thoſe princes, that were counted to be in the obedience of the Lawes of Chriſt, and of the Church.

But now to come to that yow ſpeak of, the Popes law and power: Which after a ſeditious maner of ſpeakeng, yow call *A forreyne power*, this ſtondeth under ſuch a faſhion, if God leave yow ſo moch ſence to underſtond what I ſay, that the Popes power can no more be called Forreyn power, comyng not of man alone, but of hym that is god and man, that was *ſecundus homo, de cœlo cœleſtis*, then may be called a Forreyn power, that the ſowle of man comyng from heaven, hath in the body generate in earth. And ſo it is in the politick body of this realme, ruled with politick lawes, founded by mans reaſon, that be called Temporal lawes: To them comyng the Popes laws ſpiritual doith no other, but that the ſowle in the body, to gyve liffe to the ſame; to confirme and ſtrengthen the ſame. And this is it the Aungel ſpeakeng in Chriſtes conception, and declareng what his authoritie ſhuld be, ſignifyed, ſaing, he ſhuld ſytt *Super Domum Davyd*, which was a temporal reigne, *ut confirmet illud et corroboret*. And ſo doith the ſpiritual lawes, procedynge of his Spirit: As be the lawes of the Church, and canon lawes. Which whereſoever thei be wel obſerved, doith this effect, ever to confirme and ſtabliſh the temporal lawes of the realm, as no realm hath had more experience then this, ever ſyneth the tyme they received the faith, and obedience of the Pope; from whom came theyr doctrine of the faith. There was never notable trouble in the realm of ony kynd, if it dured ony ſpace, but it

was ever lightly eaſed, and the realm eſtabliſhed by ſome Legate ſent from the Pope and the See of Rome, following the preſcript of the Canons, and the Spiritual Law: Without the which no realme can wel be governed, but al be like to the Thornbuſh: Whereof it is written *In libro Judicum*, when the Sichimites had choſen a Tyrannie over them, againſt the law of God, then it was propheſied unto them, what ſhuld come thereof, which was that fire ſhuld come furth of that thorne, which was their King, that ſhuld devoure the people, and from the people, to burne hym, as it was, and ever ſhal be, where mere temporal lawes, without ſpiritual, doith rule. Which ſtate may be compared to be like ſuch a thorne, whereof fire doith come furth, to the deſtruction, both of the governour and the people. And how the lawes of the realme might be wel likened to ſuch a thorne, after that the ſpiritual authoritie was caſt furth, the deſtruction of ſuch a ſort of men, of al degrees, both great and ſmal, the great ſpoyles that were taken, may geve ſufficient proff to al them, that hath ony ſence, or remembraunce of things ſo lately done.

And now comyng again to the ſpiritual authoritie and Law, to joyn it ſelf with the Temporal, this is like to the fyer that Moyes ſaw *In rubo:* which gave light, and dyd not burne, nor never doith, when it is wel uſed. And if it be not wel uſed, the faute is in the perſons, and not in the thing; as the faute is not in the Temporal lawes, when the Prynce doith abuſe them; howbeit of their nature they be *tanquam ſpinæ*, as was alſo Moyes law, ſharp to which was mitigate; and ſo ſhal be in every
216 when they be joyned with the ſpirituall ought not to be called *Forreyne Lawes*

More here wanting.

Non in prælatitiis humanæ ſapientiæ verbis, ne evacuetur crux Chriſti: As it ſhuld be in this caſe. For if this probabilitie were followed, the ſklaunder of the croſs ſhold be voyd. For this were no ſklaunder to the Jewes to hear Chriſt honoured in a figure, thei being ever uſed to the ſame. Nor it wold ſeem ſo moch folyſhe to the Gentiles and infidelles, after we had accepted Chriſt for God, to

honour him in a figurative maner. But this being the counſel of Chriſt to utter his great miſterie in forme that he ſhould have it ſklander to both the Jews, that ſeke ſignes, and were uſed to be taught by figures; and alſo the Gentiles, that ſtyck upon the judgment of reaſon; The more probable you make it, the further you ſwarve from the trew doctrin of Chriſt, and verie trew maner to teach it. And here may no new maner be taught. What a haynous pride is this, this doctrine paſſeng a thouſand yeare, and as menye hundred beſide, as hath bene ſyneth this Sacrement was inſtituted, by the myddeſt of the Jewes and Gentiles, with this ſklaunder and appearaunce of folyſhnes, never being found fawtie in ony one of the Buſhops and preachers of the word of God, that they confeſſed the real preſence of the body of Chriſt in the Sacrement of the aulter: but al found fautie and condemned of hereſie, which denyed the ſame. And ever the doctrine of the preſence prevayling and triumpheng above mans reaſon, or ſence, may be capace of the ſame. Which both God wil have mortified and dye utterlie, when this miſtery and meate of liffe is ſpoken and taken. For as that was the beginneng of the deſtruction of man, when followeng the probabilitie of reaſon, he wold feade hymſelf with meate prohibite unto hym; So the counſil of God hath ordeyned, this to be the begynneng of the liffe of man, to take a ſenſible meat, wherein nother reaſon nor ſenſe can find ony probabilitie, or make any judgment thereof.

But becauſe I have entreated this part more largely in another epiſtle, that I ſend unto yow, wherein I ſhow that ſtondeng, as yow do, without repentance of the maner of your entrie to the ſervice of the church, yow could never be nother good ſcholar of this doctrine, and moche leſs a Maſter, I wil now procede no further to reaſon with you herein, knoweng al to be in vaine, and no healp nor meane to recover yow, but only prayer. Which with al my hart, as I wold for mine own ſowle, I wyl not fayle to uſe for yow, to hym, whom yow have ſo greatlie offended, as I never redd of ony Buſhop, that ever was in the church. But the founteyne of his mercie is never cloſed to them

that wyl cal for it; as myne own entier prayer is to the infinite mercy of God, that yow may have the grace ſo to do: ſendeng yow for obteynyng of that, his holy Spirit, *Qui condemnat mundum de peccato, de judicio, et de juſtitia:* that ſeeing furſt your ſore condempnation, yow maye there-
217 with be ſturred, with al humilitie and contrite hart, to demaund ſome comfort: Which cannot be hoped of without your former condempnation of your ſelf. Wherunto to bryng yow, it hath cawſed me by wryting to ſet furth ſo earneſtly ſome part of your grievous offences afore yow: Wylleng yow no leſs comfort, then I wold to myne own ſowle.

And the ſame I ſay, concludeng and eandeng, as I began: It may pleaſe the paternal love, that God beareth unto al ſynners, for his ſake, that being his only Son, God and man, dyed to pay their ranſome, for to forgeve yow, and to deliver yow *ex Ore Leonis*, which hath ſo devowred yow, that if you be not plucked out as the Prophet Amos ſaith of Iſrael, *Quomodo ſi eruat Paſtor duo crura, aut extremum auriculæ:* I ſay if you be not plucked out by the eare, yow be utterlie undone both body and ſowle. Which yet again, and ever, the infinite mercy of God may defeande yow from. Wrytten in the coorte at St. James, the vj. of Novembre. 1555.

Yowr very trew coumfortore in God,
yow not refuſeng hys grace,
R. Pole. Car. Leg.

NUM. XC.

Archbiſhop Parker to the Secretary, deſiring the Councels letters, in order to his diſcovering of certain Writings of Archbiſhop Cranmer.

Sir W. H. MSS. SYR, Being here, and wold be loth to be idle; and thereupon havyng conſideration as wel of theſe quarters, for the common quyet among the people, as reſpecting the common ſervice of the better ſort toward the Q. Highnes,

and her affairs; I fynd them al in ſo good order, that I do rejoyce therin. As for my eccleſiaſtical perſons, I deal with them indifferently, that I fynd alſo obedience in them.

Now, Sir, with ſpying and ſerching, I have found out bi very credible enformation, among other things, in whoſe hondes the grete notable wryten bokes of my predeceſſour, Dr. Cranmer, ſhuld remayne: the partyes yet denying the ſame; and therupon deſpayre to diſcover them, except I maye be ayded bi the Councells letters, to optayne them. I pray your honor to procure ther letters, to authoriſe me to enquire and ſerch for ſuch Monuments by al wayes, as bi mi pore diſcretion ſhal be thought good: whether it be bi deferryng an othe to the parties, or veweng ther ſtudies, &c. This opportunytie of enformation being ſuche, I wold wyſhe, I coud recover theſe bokes to be afterward at the Q. Commandment. I wold as moche rejoyce, whyle I am in the countreye, to wynne them, as I wold to reſtore an 218
old Chancel to reparation. Becauſe I am not acqueynted with the ſtile of the Councels letters in this caſe, I ſend you no minute: truſting that your goodnes wil think the lauber wel beſtowed, to cauſe the clarke of the Councel to deviſe the forme. And thus hearyng of the liklywood of the plage to be in begynnyng in ſome placys hereabout; and yet myn own houſe, thanks be to God, in good quyet, I wyſhe the Q. famylye to be defended by gods honde. At my houſe from Bekeſborne this 22. of Auguſt. An. 1563.

Your honors aſſured,

Matthue Cant.

To the Right honorable Sir William Cecyl, Knight, Principal Secretary to the Q. Majeſtie. At the Court.

NUM. XCI.

Dr. William Mowſe, Maſter of Trinity Hal in Cambridg, his letter of thanks to Secretary Cecyl.

Ornatiſſimo Equiti Gulielmo Cecillio, Regio Secretario.

Sir W. H. MSS. QUOD nullam adhuc grati animi ſignificationem ob acceptum beneficium fecerim, vereor nequid de me mali ſuſpiceris. Nam cum tanta tua in me fuit benevolentia, quantam in nemine adhuc ſenſi, valdè dubito, nè magnitudo tuorum in me meritorum, id quod negligentiæ crimen vix effugere poſſit, in majoris ſceleris periculum volet. Nam ut in omnibus rebus naturaliter evenire videmus, ut quæque res ſit affecta, ità plerúmque ſe ſtatim oſtendat, ſic a gratis animis, beneficij accepti aliqua ſignificatio haud multò poſt ſubſequi debeat. Præſertim ſi hujuſmodi ſit, in quo ſingularis benevolentiæ inſigne argumentum extitit. Nam cujus animus in recenti beneficio langueſcit, illum diuturnam beneficij memoriam retinere non eſt veriſimile. Hæc me valde perturbant, et eò magis, quod ab hoc vitio quàm longiſſimè abeſſe deſidero, cujus ſuſpicione meâ culpâ non omninò careo. Ut enim aliæ meæ res ſeſe habeant, optimorum virorum gratiâ multum adjutus ſum: ut omittam ſingularem Cantuarienſis munificentiam, quam in me multis annis ſine ullo meo merito exercuit, Chæci vero tam egregius animus et conſtans voluntas in me fuit, cum id nec ullâ officiorum neceſſitudine, nec familiaritatis conjunctione effectum ſit, an ejus virtuti et ſingulari humanitati id tribuere debeam, aut deorum voluntati, et meæ fortunæ, non facilè dicere poſſum. Sed de tua benevolentia quid dicam, quâ omnes meas fortunas et amicorum ſtudia complexus es? Nam quod illi mihi cupiebant, id tu ſolus, reluctantibus inimicis, con-
219 feciſti. Quare ſicut in beneficio conferendo princeps fuiſti, ita et ego illud totum tibi præcipuè acceptum referre deberem. Et licet id proprio quoque tempore pro beneficij magnitudine ſignificatum non ſit, jucundam tamen tui recordationem ſemper habui. Nec minus laboravi quâ potiſſimum ratione meipſum ſaltem voluntate ipſâ, gratum of-

tenderem. Nam liberum amoris et officij mei iter conditionis humilitas et exiguæ facultates interrumpunt. Tum ipſa ſcholaſticorum officia, quæ in crebris literis conſiſtere ſolent, nec iſti meæ ætati, nec huic ſtudiorum rationi ſatis conveniunt, cum illæ gratiores eſſe ſoleant, quæ a pueris atque ijs eloquentibus, perveniunt. Ut nè addam tuas graviſſimas occupationes, quas meis nugis perturbare pluſquam ſceleſtum ducerem. Quare quod tua integritas pro tot beneficijs a me exigebat, id ſedulo præſtabo, ut quibus muneribus tuâ operâ præſum, in his me probè exercendo tuæ de me opinioni ſatisfaciam. Vale, 20 februarij. Cantabrigiæ.

Tuæ humanitati devinctiſſimus,
Gulielmus Mowſeus.

NUM. XCII.

Juſtus Jonas to Secretary Cecyl concerning the Miſeries of Germany, occaſioned by the Interim: and that hee might receive the kings intended munificence.

Clariſſimo Viro Domino Sycilio, &c. domino meo obſervando ad manus proprias dentur.

S. D. P. Quanta ſit tua erga miſeros, in omni genere officij, pietas, equidem ante hoc tempus non ignorabam: Sed certè, ut quemadmodum ſentio, Loquar, nunquam tantam eſſe putavi, quantam hodie expertus ſum. Me enim miſeris annumerare non vereor, ſiquidem varij fortunæ caſus graviter me afflixerint. Hoc intelligere ſi voles, audias quæſo pauca quædam verba ex Parentis ad me epiſtola bonâ fide recitata. *Utinam*, inquit, *coram tibi, mi fili, exponere poſſem afflictum ſtatum rerum cum publicarum, tum privatarum ἐν τῇ πάσῃ Γερμανίᾳ. Mallem tibi tam magno ſpatio montium et marium a nobis diſſito ſcribere læta ἢ εὐφημα, ſed difficultates aſſiduè adhuc creſcunt; et propter non receptum Librum* Interim, *cogar forſan iterum aliquo migrare. Potes cogitare quam difficile et moleſtum futurum ſit τῷ γέροντι*, &c. Hactenus Pater. Hoc tam triſte exordium qualis ſecuta ſit

Sir W. H. MSS.

narratio ipſe cogitare poteris. Equidem hæc ſcribens chartam lacrymis madefeci. Subibat enim longè triſtiſſima paternarum calamitatum recordatio; quarum ſiqua pars in filium redundat, ut certè redundat, quis miretur, ſi me miſerum dixero? Apud te præſertim, cui tanquam medico cauſam morbi reticere vix bene poſſum. Cum itaque illis vel aſperitatibus rerum, vel injurijs temporum, eò uſque dejectus ſim, ut aliorum benignitate caſus meos ſuſtentare cogar; non putavi Regiæ Majeſtatis munificentiam, quâ neſcio quos meos Labores benignè potius, quam merito remunerari conſtituit, hoc tempore negligendam eſſe.

Si fortè eam ſpem avidius proſequi videor, non cupiditati, ſed neceſſitati id aſcribes meæ. Feſtino enim ut ante hyemem in Galliam revertar, earúmque rerum cognitione me inſtruam, quarum mihi olim in Anglia uſus eſſe poſſet. Hanc enim patriam non minus diligo, quam ſi in ea natus eſſem. Cúmque de ſtudiorum meorum fine cogito, non minus Angliam, quam Germaniam, mihi propono. Quidquid igitur Regia Majeſtas hoc tempore in me contulerit, id mihi loco arctiſſimi vinculi erit, quo me in totam reliquam vitam huic regno obligatum arbitrabor. Benè et feliciter Vale.

Tuæ dominationis deditiſſimus,

Juſtus Jonas Junior.

NUM. XCIII.

Miles Wilſon to Secretary Cecyl, Lamenting the Spoiles of the Revenues of Schooles, Benefices, and Hoſpitals. To which are added his Arguments againſt this Sacrilege.

Ornatiſſimo, Clariſſimóque Viro, Gulielmo Cecilio, Regio Conſiliario prudentiſſimo, et Literarum Patrono maximo.

Sir W. H. MSS. [MS. Lanſd. li. 77.]

Cu[illegible]n Aula nuper eſſem, Vir Ornatiſſime, et Sermones
cu[illegible] Dominatione fererem de multis varijſque rebus,
par [illegible]hriſti religionem propagandam, partim ad Remp.
co[illegible] ac augendam, imprimis pertinentibus; tra-

didi (ut ſcis) tibi lectitandam Orationem quandam *de rebus eccleſiæ non diripiendis*, a me ſuperioribus hiſce diebus confectam, et in publicis Academiæ Scholis recitatam, in præſentem cauſæ defenſionem, quæ jam tum tractabatur in publica diſceptatione. Sed cum animadverterem te hominem in graviſſimis Reip. negotijs ſemper occupatiſſimum, nec tum ſatis quietum fuiſſe ad meum perlegendum opus, paulo longius quam pro tantillo ſpacio temporis
cúmque te percupidum eſſe intelligebam audiendi et videndi quid de tam inuſitato argumento ex ſacris ſcripturis proferri potuiſſet; exiſtimabam me et te tuo paululum poſſe levare onere; et etiam ea tecum communicare, quorum particeps fieri vehementer cupidus mihi videbare, ſi ea in anguſtas, et conciſas argumentandi formas conjicerem, quæ ibi fuſius, ac liberiore Orationis curſu jam tum proſequebar. Itaque ex eo tempore ratiocinia nonnulla et ſyllogiſmos contexui, qui et ad urgendum aptiores, et ad recordandum faciliores, et ad permovendum commodiores exiſtunt, quam laxum quoddam et ſolutum illud Orationis genus: Ut ſi illa ſuperiora, propter eorum longitudinem, et infinitas tuas occupationes legere non liceret, ſaltem hæc brevia dialecticorum conſectaria, quæ ſequuntur, cum vacet, inſpectares. 221
Cujus mei laboris me fructum ſatis magnum percepiſſe arbitrabor, ſi tantum apud T. D. effecerint, ut quæ Scholæ percelebres ſint nuper dirutæ, in Academiæ ruinam maximam, hæ tuo labore extrui mandentur: Ut quæ Sacerdotia ſunt miſerè deſpoliata per avaros patronos, ad acerbiſſimum eccleſiæ vulnus, ea reſtituantur in integrum ad incredibile Reip. decus; Ut quæ Hoſpitia delumbata fuerint perditè, ac extirpata funditus, per importunitatem non ferendam cupidorum hominum, ea, quantum fieri poteſt, per te adjuventur apud Concilium Regium, quo ad priſtinum redeant ſtatum, nempe in ſubſidium verè pauperum.

Valeant enim, valeant Academiæ, per exiguæ nunc certè, ſed brevi futuræ nullæ, ſi earum nutrices, Scholæ, negligantur, Seminarium et ſeges florentis Academiæ. Ut enim mare citò exareſcit non influentibus undiquaque rivulis ac fluminibus; ſic abſorbebuntur ſtatim Academiæ, et in nihilum recident, ſi ex ſcholis aditus illis præcludantur, ſic ut illinc ad Academias nullus, aut quam pauciſſimi commeant.

Doctrina omnis generis conticeſcet, Papiſmi regnum, et pluſquam Gothicus barbariſmus omnia pervadet loca; ſi non eruditis melius, quam jam eſt, conſulatur, ſi præmia eruditionis, Rectoriæ, Præbendæ, et omnia auferantur. An dimicabit miles, ſtipendium ſi negetur? An tellurem proſcindet aut bos, aut arator, ſi pabulum illis non ſatis abundè præbeatur? An trajiciet mare mercator ſpe queſtus omni ſublatâ? An terra profundet herbas, imbribus non depluta? An molendinum molare poſſit, ſi alveum interturbes, et aliorſum curſum ejus vertas? Nequaquam certè. Sic neque quiſquam acrioribus ſtudijs doctrinæ operam navabit, niſi ager ſuus aliquo quaſi rore amœno irrigetur, et præmijs ac muneribus condignis feriatur.

Si exempla quæras Scholarum everſarum, Rectoriarum delumbatarum, Hoſpitiorum exciſorum, petas exempla licet affatim horum nefandorum ſacrilegiorum, vel a ſummo Angliæ Cancellario; cui, te abſente, conſarcinata multa obtuli; vel ab Epiſcopo Eboracenſi, apud quem etiam iſta omnia diligentiſſimè explorata depoſui. T. D. novit oppidum, haud procul a nobis diſſitum, nomine Childerlay; hic una generoſa Domus, ſed hic multum degener, (quæ eſt Magiſtri Cuttes) exedit univerſum oppidum, nè unâ quidem domunculâ relictâ, exceptâ ſuâ Domo; hic quia deſunt homines, quos Templum capiat, recipiuntur equi, quos pro hominibus Templum pro Stabulo contineat: Et quia triticum Domini non eſt quod in tectum recipiatur, i. Homines Chriſtiani, recipitur hordeum et avena, et ſtramentum omnis generis. Sic oves Chriſti minuuntur, ſic pecudes augentur, ſic perit bonus paſtor, et paſtoris Virtus: ſic Templum partim fit horreum pro frugibus condendis, partim vero ſtabulum pro cuſtodiendis equis.

Argumenta hic ſubjungo, quæ prius pollicitus fueram. Longior ſum quam vellem; ſed magnitudo cauſarum, et zelus huc me vel invitum produxit. Quare ignoſcet, ſpero, T. D. cui omnia proſperrima in Domino precor. 3 Februarij 1552.

Tuæ dignitatis ſtudioſiſſimus,

Milo Wilſonus.

Argumenta, quibus oſtenditur; Impium eſſe Bona eccleſiæ ab eccleſijs divelli. 222

Quicquid Domino conſecratum eſt in uſum ſacratiſſimi ſui miniſterij, ſive homo, ſive animal, ſive ager fuerit, nec vendi poteſt, nec redimi a quoquam. 27. Levitici. I. Levit. 27.

Bona eccleſiaſtica, ut aurum, argentum, ædes, prædia, Domino conſecrantur in uſum ſacri miniſterij.

Ergo bona eccleſiaſtica nec vendi, nec coemi poſſunt. Et per conſequens, nec auferri, nec mutari debent.

Minor Liquet. Nunquam enim agrorum poſſeſſores agris ſuis et bonis eccleſias dotaſſent, ſuos exhæredando, niſi ut miniſtris Dei abundè proſpiceretur, in miniſterium ſuum probè incumbentibus. Ac 2*do*, communia facientes omnia.

Quod noſtrum non eſt, abripere nefas eſt, et contra juſtitiam omnem, quæ eſt virtus ſua cuique tribuens. II.

Bona eccleſiæ, noſtra non ſunt: nullius ſunt, quia Chriſti, cui dicata et donata ſunt.

Ergo iniquum eſt bona eccleſiæ diripere quovis modo.

Probatur Minor tum lege divinâ, tum Imperatoriâ. *Quicquid enim fuerit conſecratum ſanctum ſanctorum erit Domino. Domino dicabitur, et non redimetur.* Et jure civili, *Quæ domini juris ſunt, ea in nullius bonis computanda ſunt.* Levit. 27.

Quod cum lege naturæ pugnat, Legitimum non eſt. III.

Divellere terras Sacerdotum cum lege naturæ pugnat.

Ergo eas divellere Legitimum non eſt. Minoris probatio.

Pharao, ſub lege naturali vivens, non patiebatur terras et poſſeſſiones ſuis adimi ſacerdotibus, aut allevari pretio ullo: Sentiens, ſecundùm naturam, id maximè eſſe, ut indè viverent undè laborarent. Prætereà, ex horreis publicis gratuitò aluit ſacerdotes, cum ſuæ res parum ſufficerent ſibi. Et cum omnem terram Ægypti quintas pendere coegit Joſeph, unicas Sacerdotum terras exemit, quas liberandas cenſuit omni dura conditione. Gen. 47.

Nemo civis bonus eſt, qui ex communibus privata facit, qui non magis communitati ſtudet, quam proprijs adaugendis commodis. IV.

Qui opes eccleſiaſticas, et prædia ſacra diſtrahunt, ex communibus privata faciunt, ſua commoda quærunt, publicum negligunt bonum.

Ergo qui eccleſiæ bona abſtrahunt civium bonorum numero ponendi non ſunt, ſed civitatis everſores, et Reip. putandi ſunt.

V. In omni bene adminiſtrata Rep. ſemper ſumma cura fuit religionis conſervandæ, et bonarum artium.

Direptio bonorum eccleſiæ, et religionem quatefacit, imo demolitur, et artes bonas vigere impedit.

223 Ergo direptio opum eccleſiaſticarum in benè temperata Rep. conſiſtere nequit.

Minor oſtenditur. Quod nullus in vinea Domini opus faciet, portans pondus et æſtum diei, nec in præmijs hujuſcemodi ætatem ſuam conteret, niſi præmio ad laborem aliquo concitetur: Nullus artes conſectabitur ingenuas, ſublatis illis præſidijs unde ſuſtentarentur: *Honos* enim *alit artes*. Nec triturabit bos, ſi obligetur os; nec paſtor paſcet oves, ſi de lacte non bibat; nec militabit miles, ſi ſtipendium ſubtraxeris; nec in vinea faciet opus, qui de denario non conducitur.

VI. Si conferatur noſtra Reſp. cum Judæorum, quæ per Dominum noſtrum inſtituta eſt, minus reperietur noſtris miniſtris dari, quam V. Teſtamenti Levitis fuerat deputatum. Nam Numerorum 3. Levitarum Viginti duo millia tantum recenſentur, qui Tabernaculo Domini tum temporis inſerviebant. Et hic exiguus numerus vniverſas per omnem Judæam decimas, primitias, oblationes recepit in viaticum et victum ſuum, cum 48 urbibus, atque ſuis ſuburbanis Locis ad tria circumcirca milliaria.

At noſtrorum miniſtrorum numerus quadruplo major eſt, ut apparet ex parochiarum limitatione et numero. * So enim cum duobus Templa vulgariter connumerantur hic in Anglia, et duo ad minimum in ſingulis ſacerdotes ſunt, omnibus ſimul collatis.

* Quid per hanc notam, Quære.

Ergo cum ſolum decimas recipiant ſacerdotes Anglicani, idque imminutas, et delumbatas valdè, non detractio, ſed additio potius facienda eſſet, ſi par ratio utrobique retineretur.

Nulla pauperum bona eripienda ſunt. Pauperibus enim Paulus ubique Collectiones facit. VII.

Bona eccleſiæ ſunt bona Pauperum.

Ergo bona eccleſiæ eripienda non ſunt.

Si diripere aliquid privato ſit impium, ſi commune civitatis ærarium expilare ſit nefarium, unde robur et præſidium urbis pendeat; quanto magis ſceleſtum et iniquum erit Capitis noſtri Chriſti bona divellere, et miniſtris eccleſiæ opes deſpoliare, quæ ſunt nervi religionis, et ſpiritualis regni Chriſti. VIII.

At privato detrahere, impium eſt, et gazas urbis exinanire ſceleratum, mortéque plectendum in omni benè temperata Republica.

Ergo ſcelere carere non poteſt, publica eccleſiæ et Chriſti Capitis bona ad iſtum modum miſerè dilacerare.

Qui vendentes in templo et ementes ejecit, ipſum Templum, et omnia in Templo ad vendendum proponentes, impunitos, opinor, nunquam permittet. IX.

At cum flagello in Templo vendentes et ementes ejecit Chriſtus, magno percitus furore.

Ergo non connivebit ad eos, qui omnia diruunt, et ex domo Orationis ſpeluncam Latronum faciunt.

Quæcúnque ad Sabbatum rite ſanctificandum et celebrandum ſpectant, conſervanda et retinenda ſunt. Eſt enim pars Decalogi Sabbati Sanctificatio. X.

Bona eccleſiæ ad Sabbatum rite ſanctificandum pertinent. 224

Ergo bona eccleſiæ integra conſervanda ſunt. Minor ſic probatur.

Sabbatum rite celebratur Evangelij prædicatione, Sacramentorum adminiſtratione, Precum profuſione, et pro pauperibus diligenti proviſione.

Sed eccleſiaſtica bona et verbi prædicationem fovent, et ſacramentorum adminiſtrationem alunt, et pauperes in eccleſia ſublevant: dum eos ſuſtentent miniſtros, qui et hæc peragunt officia, et indigentibus neceſſaria ſubminiſtrent.

Ergo bona eccleſiæ perneceſſaria ſunt ad feſtum rite ſanctificandum.

XI. Unicuique ad perfectionem contendendum eſt. *Eſtote* enim *perfecti, ſicut pater Veſter cœleſtis perfectus eſt.*

At Chriſtianæ perfectionis eſt vendere quæ habemus omnia, et pauperibus diſpertire. Nam, *ſi vis perfectus eſſe, Vade et vende omnia, quæ habes, et pauperibus dato.*

Ergo de Chriſto et eccleſia nihil detrahendum, ſed pauperibus potius indies adjiciendum erit.

XII. Bonum quò communius, eò melius. Quò multiplicatius eò laudatius.

Sed paſtores eccleſiæ et Epiſcopi, bonum eſt.

Ergo augendus eorum numerus, non minuendus exiſtit. Ergo, quò plures Epiſcopi eo rectius eſt; et per conſequens plures conſtituendi, potius quam deponendi, et abjiciendi, qui nunc conſtituti ſunt.

Major Liquet, Minor ſole clarior eſt. Nam *ſiquis epiſcopatum appetit, bonum opus deſiderat.* Certè epiſcopus eſſe non poteſt non eſſe bonum.

XIII. Balthazar graviter punitus eſt ob vaſorum Deo conſecratorum direptionem et profanum eorum uſum. Dan. 5.

Joſue 7. Achan inſigniter plectebatur ob ſacrilegam diſtractionem.

2 Macch. 5. Antiochus horribili mortis genere perit, ob impiam ſacrorum diripiendi voluntatem, et conatum.

3 Macch. 9. Lyſimachus Lapidibus obruitur propter conſimile facinus.

3 Macch. 4. Heliodorus graviſſimis vulneribus conficitur a Deo, quod ſacra templi vaſa abducere conaretur. Et ſic de univerſo numero Sacrilegorum dici poteſt.

Ergo omnes, qui Sacrata Deo divellunt, graviſſimas pœnas expectent oportet.

XIV. Sic Divus Paulus ratiocinatur. *Sub ſpe debet is, qui arat, arare; et qui triturat ſub ſpe, ſpei ſuæ particeps eſſe debebit.* 1 Cor. 9.

Ergo qui in agro Evangelico arat, et qui in area Domini ſedulò triturat, ſub ſpe percipiendorum fructuum, et arare et triturare debent.

At quæ relinquitur ſpes, cum aufertur res?

XV. Qui non ſeminant ſpiritualia, carnalia ne metant.

Laici Spiritualia non ſeminant. Quippe quia nec verbum annunciant, nec Sacramenta adminiſtrant.

Ergo Laici non debent metere carnalia. Iniquum eſt, ut indè quis vivat, undè non Laboret. Et Paulus dicit, *Qui non laborat, non manducet.* 225

Dignus eſt operarius mercede ſuâ. Ergo qui non operatur, dignus non eſt. Et per conſequens, neganda eſſet merces non omninò operanti. Sic pellantur omnes inutiles fuci, ſive Laici ſive Clerici extiterint, qui alienis inſidiantur Laboribus: quique mel exugunt omne, parùm aut nihil mellis relinquentes hijs, qui verè apes ſunt, valdéque laborioſæ. XVI. Mat. 10.

Dominus ordinavit, ut qui Evangelium annuntiant, ex Evangelio vivant. XVII.

Ergo è contrario, de Evangelio nè victitent, qui Evangelium aut nolunt, aut non poſſunt denuntiare.

Paulus inter Eccleſiaſticos ita ſe gerebat, ut gratis panem a nemine acciperet: ſed cum labore et ſudore nocte diéque faciebat opus, nè cuiquam eorum oneri foret. Præcepit item illis, *Ut ſiquis nollet operari, is nec ederet.* XVIII.

Ergo quâ conſcientiâ de eccleſiaſticis bonis vivere illi poſſunt, de Prebendarum fructibus, de Rectorijs, de hoſpitijs, de Epiſcoporum patrimonijs, et reliquis eccleſiæ proventibus, qui nullo miniſterio eccleſiaſtico inſerviunt, nec prædicando evangelium, nec ſacramenta exhibendo, nec eccleſiaſticam diſciplinam, ut par eſt, exercendo?

Qui præſunt Preſbyteri, duplici honore digni ſunt; maximè qui Laborant in verbo et doctrina. Qui duplex honos duplicatum deſignat ſubſidium; et ut putavit Theophilactus, abundans, præter ſtipendium commune. XIX.

Ergo tribuatur hic duplex honos ſedulis miniſtris; nec ita minuantur quotidie victus eorum, ut ſibi et ſuis parùm ſufficiant in propria vocatione, et munijs obeundis.

Quæ ſunt militibus ſtipendia, ea ſunt bona eccleſiæ et earum miniſtris. XX.

Sed militibus ſtipendia detrahere iniquum eſt. Ergo iniquum bona eccleſiæ.

XXI. Vinitori fructum et vinum, Opilioni lac, Agricolæ fruges, eripere non licet. Sed quod Vinitori vinum, Opilioni Lac, Agricolæ fruges, id eccleſijs opes ſuæ.

Eas ergo ſubducere, et hijs vitæ adjumentis fraudare Verbi miniſtros, nullam profectò habet æquitatem.

XXII. Miniſtris eccleſiæ omnia ad vivendum neceſſaria ſuppeditanda ſunt.

Deut. 25. 1 Cor. 7. 1 Tim. 3.

Neceſſaria autem definio, quæ ſibi, uxori, liberis, familiæ ſatis ſunt; quæque hoſpitalitati ſervandæ et exhibendæ ſufficiunt peregrinis, egentibus, mancis, claudis, cœcis, decrepitis, orphanis et viduis.

Ergo bona eccleſijs aliquando deputata, adimenda non
226 ſunt: ne fortè his ſingulis ſatis relinquatur, et ita neceſſarijs vitæ præſidijs deſpolientur hi, quos Spiritus Sanctus præcepit, ut de eccleſia viverent.

XXIII. Qui eccleſiæ bona ſpoliant, hij miniſtros verbi et Dei ſpoliant.

Qui miniſtros Dei ſpoliant, hij Chriſtum ipſum deſpoliant. Nam *quod uni horum feceritis, et mihi feceritis.*

Ergo eccleſiæ bona diripere eſt Chriſtum ipſum, et ejus miniſtros victu ſuo defraudare; et Chriſti tunicam ac patrimonium in partes diſſecare. Quod quam horribile ſit ſacrilegij genus, omnes pij norunt.

XXIV. Irritum eſſe non debet, quod teſtator piè, et ſecundùm ſcripturas teſtamento ſuo condidit. At multi pij morientes teſtamentis legaverunt ſua bona eccleſijs, in earum neceſſarios uſus.

Gal. 4.

Ergo impium eſt, hoc ſpernere teſtamentum, vel fruſtrari quovis modo, ſic ut ſurripiatur avarè, quod munificè, quod ſanctè præbitum fuerat.

XXV. In naſcenti eccleſia Chriſti, Apoſtolorum in temporibus, pij terras et poſſeſſiones et omnia vendiderant, ut pauperibus, et publicantibus evangelium abundè proſpiceretur.

Act. 2.

Ergo jamdiu donata, et ad longum tempus confirmata eccleſijs, in hos ipſos uſus, nec vi nec dolo rapienda ſunt; ut conferantur in eos, qui nec paupertate ulla premuntur, nec ullo miniſterio ſacro eccleſijs deſerviunt.

Quod vel promittitur, vel deſtinatur in uſum eccleſiæ, ſubtrahendum non eſt, nec callidè ſubmovendum. Id quod probatur ex Anania et Sapphira. Duo horrenda exempla. XXVI. Act. 5.

At bona eccleſiarum deſtinantur in maximè neceſſarios uſus, in ſuſtentationem pauperum, et in ſubſidium Miniſtrorum.

Ergo, non aſtu, non vi avellenda ſunt dicta eccleſiæ bona: nè fortè id avellentibus accidat, quod Ananiæ et Sapphiræ ſupra eveniebat.

Qui templum Ieroſolymitanum ſpoliebant, pœnas Sacrilegij graviſſimas luebant: Certè qui Chriſtianorum templa diruunt, ac deſpoliant, et ex illis, ut ſcopis, omnia everrunt, impunè nunquam, opinor, ferent. XXVII. 2 Macc. 1. 3. 9.

Eſt in hijs abuſus. Reformentur ergo. Alunt Superſtitionem. Nutriant ergo exin veram et ſinceram Chriſti religionem. Indignis tribuuntur eccleſiæ prædia. Ergo dignioribus concedantur. Fuci pellantur, telluris inutile pondus. XXVIII.

Homicidæ putantur, qui violentas manus injiciunt in alienum corpus, et illi vitam corporis eripiunt. XXIX.

Ergo erunt multò magis, qui pabulo cœleſtis doctrinæ animas piorum orbant, atque deſtituunt, ſic ut æternum pereant. Quod Laici faciunt, qui victus miniſtrorum ſibi rapiunt, qui ſoli illos rore cœleſtis verbi paſcerent. Et ità impediunt, ne poſſint hoc facere.

XXX.

Sacerdotes Judæorum impij, qui in nece domini conſenſerant, pretium Sanguinis recipere nolebant, in eos per Judam rejectum; Sed eo mercandum decernunt agrum in ſepulturam peregrinorum. 227

Ergo Noſtri Scribis et Phariſæis deteriores ſunt, qui patrimonium Crucifixi, i. Chriſti tunicam, etiam non oblatam,

ſibi auferunt, et quoque jure quaque injuria ſibi attrahant.

XXXI. Nullum Sacrilegum impunitum ſinet Deus.

Bona eccleſijs divellere Sacrilegum eſt.

Ergo hæc eccleſiæ bona diripere, ultionem Dei gravem commeretur.

Minoris probatio. Omnis ablatio Sacri de Sacro Sacrilegum eſt. A definitione.

Diripere bona eccleſiæ eſt rem Sacram de Sacro auferre.

Ergo bona eccleſiæ divellere Sacrilegum eſt.

NUM. XCIV.

Peter Martyr to procure a licenſe from the Court for one of his Auditors, who deſired to preach.

Verè fideliſſimo Chriſti Miniſtro Domino Jacobo Haddono, has tradas, Londini.

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S. D. In Collegio Magdalenæ, Haddone in Chriſto chariſſime, cui frater tuus præſidet, eſt pius et probus Vir, qui Hugo Kirke appellatur, Magiſter artium, inter ſuos bonæ famæ, atque ſtudio Evangelij Chriſti (quantum judicare licet) vehementer incenſus. Proindè incitatur (ut mihi perſuadeo) ſpiritu Dei, ad prædicandum; quo ſanam doctrinam, cujus eſt Sectator non ignavus, ovibus eccleſiæ communicet; quæ in noſtris his regionibus, rarò, et paucis in locis, quemadmodum oporteret, paſcuntur. De univerſo autem iſto negotio, puto illum egiſſe tecum, quantum ex ejus verbis colligo. Cum itaque me rogaverit, ut ad te ſcriberem, id libenti animo facio. Et ei, quod poſſum, fero teſtimonium; quoad mores benè audit, ſacrarum litterarum eſt admodum ſtudioſus, mihi docenti ſemper adeſt, et ſacram profitetur doctrinam. Quæ de eo bonâ fide poſſum dicere, hæc habeo. De quo etiam potes, ſi viſum fuerit, fratrem interrogare, qui jam hinc diſceſſit, et ad negotia ſui Collegij procuranda eſt profectus. Quod mihi (ut verum fatear) parùm eſt gratum. Nam illius converſatione piâ,

jucundâ et eruditâ, plurimùm delector. Sperabam fore, ut te hic quandoque, vel ſaltem ad aliquot dies, haberemus: at nunc quod ſperandum ſit non video. Equidem licet adverſa valetudine aliquandiu laboraverim, nunc tamen dei gratiâ ſum reſtitutus. Piam vero, et mihi nunc maximè neceſſariam conjugem (ut audiviſſe te non dubito,) ad Dominum præmiſi. Quod ideo ſcribo, ut deum roges, quod mihi nunc, dum vivo ſolus, ac tali adjutorio deſtitutus, ſuum conduplicet auxilium. Vale et Chriſto fælix vivito. 18 Aprilis. Oxonij. 228 An. 1553.

Tuus in Domino,
P. Martyr.

NUM. XCV.

That one who officiated in Dr. Weſton's place, might receive the Stipend detained from him.

Clariſſimo Viro Domino Guglielmo Sicello, Majeſtatis Regiæ Secretario, ac Equiti Honeſtiſſimo. In Aula.

S. D. Quoniam, Vir Clariſſime, cum tuam pietatem, tum eruditionem habeo compertiſſimam, ideo ad te de hoc pio et erudito Chriſti Miniſtro, quo familiariſſimè utor, ſcribendum eſſe cenſui. Ita ſanè res ejus habet: Sacras litteras a duobus propemodum annis, Oxonij, pomeridiano tempore publicè profitetur, eo plane loco, quo Doctor Weſtonus olim docere, magno religionis diſpendio, conſueverat. Cúmque is religioſè atque accuratè commiſſo ſibi fungatur munere, ſtipendium, quod ſibi pro univerſo tempore, quo laboravit in vinea domini debetur, nunquam adipiſci potuit: Siquidem id Weſtonus conatur ſibi vendicare. Quod ut ſit juſtum vel æquum, tu quæſo apud quem juſtitia et æquitas plurimùm valent, apud temetipſum expendito. Ille hic non eſt, officio ſuo non fungitur; neque ſi adeſſet, et doceret, poſſet auditoribus niſi quam peſſimè conſulere, cum religioni puriori tantoperè adverſetur. Iſte vero loco ejus eſt legitimè ſurrogatus, adeſt, ſuſceptum munus obit ſedulò; atque cum meus diſcipulus et adhuc ſit, et fuerit, veræque

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religionis ſtudioſiſſimus, quoad piam doctrinam mecum omninò conſentit. Hæc, ſcio, ſi apud te cogitaveris, facilè adducent, ut quem tibi commendo, et favore et auxilio non indignum putes. Cui exiſtimationi juſtiſſimæ, ipſe meas addo preces, quibus etiam atque etiam rogo, ut in ejus negotio ipſum juves. Quod ſi feceris, non modo erit acceptum Deo, ſed eccleſiæ quoque non parùm conducet. Etenim illi vehementer expedit, ut et laborantibus in verbo evangelij ſtipendia non negentur; et juvenes aliqui tandem excitentur, qui loco Seniorum juventutem ſanâ doctrinâ imbuant.

De meis autem rebus non ſcribam multis, cum te audiviſſe non dubitem, piam dulciſſimámque conjugem in Domino quieviſſe, quæ ſanctiſſimè atque incredibili pietate migrando ad Dominum, ut me in luctu reliquit, quem doctrinâ cœleſti et mitigo, et indies magis leniam, ità oppreſſum graviſſimo corporis morbo deſeruit Quare tum corpus, tum animus eodem tempore vexatus eſt acerbiſſimè: cúmque adhuc non convaluerim, ſed tamen aliquanto melius habeam; non tamen quantum ſatis eſſe poſſit ad meum obeundum munus, te rogo, Vir Optime, ut precibus tuis co-
229 neris impetrare mihi a Deo, vel abſolutionem ab hujus vitæ moleſtijs, vel ſaltem Vitam, quâ ſcholæ et eccleſiæ prodeſſe valeam; quandoquidem ità vivere, ut ſim utilis nemini, propemodum intolerabile judico. Idémque oro, ut tua lectiſſima conjux, quam plurimùm abs te ſalutari mihi cupio, ſuis caſtiſſimis votis a Chriſto mihi concedi poſtulet. Vale atque deo vivas fælix, méque in Chriſto, ut facis, ama. Oxonij, Martij 7. 1552.

Tuus ex animo quantus eſt,

Pet. Martyr.

NUM. XCVI.

John Sleidan to Cecyl. Adviſes of the ſtate of affaires in Germany.

Magnifico Viro, Domino Cæcilio, Equiti, et Sereniſſimi Regis Angliæ Secretario.

QUAS Aprili menſe tibi ſcripſi, Vir ornatiſſime, eas te pridem accepiſſe puto. Vellem quidem ex tuis hoc ipſum certo cognoſcere. Fuit hic nobiſcum ſuperioribus diebus Sereniſſimi veſtri Regis orator, D. Picorinus, expatiatus huc è vicinis caſtris cum Veneto et Ferrar, legatis. Galliæ Rex, poſt occupatam Lotharingiam et Metim urbem venit Zaberniam, quod eſt quatuor hinc milliaribus, Epiſcopi ditionis oppidum. Ibi habito delectu, petivit Haganoam, illinc Weiſſenburgum; quo in oppido litteris acceptis a Mauritio, caſtra movit ad xiii diem hujus menſis, et partitis copijs retroceſſit. Ejus rei quæ ſit cauſa nondum conſtat. Electores etiam principes quatuor, ij qui Rhenum accolunt, Wormaciâ ſuos ad ipſum miſerunt legatos, deprecandi opinor cauſa. Baſilienſes quoque nuper ipſum adierunt Zaberniæ, et pro finitimis locis interceſſerunt. Nunc autem omnes Helvetiorum pagi, communi miſſa legatione, idem faciunt. Nam hæc noſtra regio frumentum eis abundè ſubminiſtrat quotannis; eáque commoditate nolunt ſe ſpoliari: et hoc ipſo die, opinor, eos compellare Regem: Nam ante biduum hâc tranſierunt. A noſtra civitate Rex alimoniam flagitavit; bis fuimus ea de re in caſtris, primùm apud Sarburgum, dein Zaburniæ. Pabulatores multum ſanè incommodarunt agricolis, qui propè omnes tamen in urbem confugerant. Cujuſmodi ſint urbis noſtræ munitiones, audiſſe vos non dubito. Veruntamen hoc ipſo tempore novum opus inſtituimus, utiliſſimum Reip. futurum. Ulmam fruſtra obſederunt principes, ac miſerè vaſtatis circùm agris, alia quoque loca tentarunt. Mauritius fuit cum rege Ferdinando. Redijt quidem ad caſtra Sociorum; ſed ad xxvi diem hujus menſis erit rurſus cum Ferdinando. Nam is intercedit, et ad Cæſarem profectus eſſe dicitur, Ænipontem, ut certi aliquid ſtatui

Sir W. H. MSS.

poſſet. Quod ſi fiat, magna pars conſiliorum regis mutabitur et intercidet. Cæſar comparat exercitum, et erit bel-
230 lum haud dubiè valdè atrox. Concilij nulla jam fit mentio, et ſilent inter arma leges. Pacem Julius tertius fecit cum Gallo, et Mirandulæ ſolvit obſidionem, et arctius quoque fœdus cum eo feciſſe dicitur. Per Neapolim quoque gravis eſt proregi ſimultas cum Salernitano, qui et Venetias confugit. Ferdinandum aiunt ratas habere, quas cum Mauritio tractavit pacis conditiones; ideoque profectum ad fratrem, ut et ipſi perſuadeat. Conditiones autem illæ cujuſmodi ſint, nondum planè conſtat. Hoc ſolum fertur, eas ad Germaniam tum dignitatem, tum libertatem priſtinam omninò ſpectare. Deus benè fortunet. Albertus Marchio bellum facit Norenburgenſibus. De rebus Turcicis nihil habemus comperti. Gallus in Lotharingiam redit, ut exercitum Belgicum retundat.

Hæc ſunt, de quibus ad veſtram Magnif. in hoc tempore ſcribendum duxi, tum meo, tum Soceri nomine. Quæſo, ut tandem de meo negotio aliquid cognoſcam; quod ut commendatum habeas, et Rever. Domino Primati commendes, plurimum oro. Vale, Argent. 18 Maij, 1552.

Tuæ Magn. deditiſſimus,

Jo. Sleid.

Sal. Literas hucuſque diſtuli, expectans occaſionem mittendi. Rex benignè reſpondet Helveticis legatis, et Lucemburgum dicitur petere. Expectamus quæ ſit futura actio ad 26 hujus menſis. Gallus reſpondet Electorum principum legatis, perfeciſſe jam ſe quod voluit: nempe captivos principes liberatum iri, et ſe, qui jam ſatis gloriæ conſecutus ſit, redire domum. Ita reſpondet xiii hujus, quo die caſtra movit. Iterum vale. Dat. 24 Maij, 1552.

NUM. XCVII.

More advices from Germany. Deſires a Patent for his ſtipend granted him by K. Edward VI.

Domino Gulielmo Cæcilio, Regio Secretario, &c.

SAL. Literæ meæ diutius hic hæſerunt, quam putaram. Ecce, dum omnes erecti ſumus, et avidè expectamus vicefimum ſextum diem Maij, quo die alter erat futurus conventus Ferdinandi et Mauritij, nuncius adfertur, Mauritium profligâſſe quaſdam copias Cæſaris. Id autem accidit in Alpibus. Eſt oppidum ijs locis, Rutam vocant; ibi futurus erat delectus militum, qui pro Cæſare cogebantur. Mauritius autem antevertit, et novem ſigna profligavit: deinde celeriter progreſſus, aditum quendam in anguſtijs Alpium, et arcem ibi poſitam, Erenburgum cepit. Fuit hoc decimâ nonâ die Maij. Cæſar eo accepto nuncio ſtatim Æniponte diſceſſit; quod oppidum ab arce illa diſtat iter bidui. Erat cum eo Ferdinandus, qui tranſactionis futuræ cauſâ illuc venerat, ut alteris literis ſignificavi. Simul ergo diſceſſerunt, 231
ingreſſi iter Tridentum verſus: nam in Italiam Cæſar cogitabat. Sed aiunt eum monitu fratris Ferdinandi, mutato conſilio profectum eſſe in Auſtriam. An Mauritius eum inſequatur, nondum planè conſtat. Eſt infra Æniponteem alter aditus, poſitus in auguſtijs, Kopfſteinum vocant. Hunc quoque ſi teneat ille, vix ullum ex Italia militem ſit habiturus Cæſar. Hic nunc eſt rerum ſtatus: cætera brevi cognoſcemus. Tunc ad te, plura. Sed, oro, cognoſcam ex tuis literis, num meas accipias; et de meo ſtipendio fac aliquid boni cognoſcam. Vale. dat. xxx Maij, 1552. Sir W. H. MSS.

Jo. Sleid.

Reverendiſſimo D. Cantuarienſi cupio imprimis commendari. Facito, quæſo, ut Diploma mihi conficiatur ejus, quod Sereniſs. Rex mihi conſtituit, ſtipendij, et ut ſolvatur quod jam præterijt. Per Richardum Hils mercatorem veſtratem rectè curabitis. D. Checum, oro, plurimum ex me ſalutes.

Hæc ubi ſcripſi, literæ mihi adferuntur a Socero. Commendat ſe vobis omnibus plurimum. Jubet ut ego vobis ſubindè ſcribam, eò quod ipſi non ſit integrum ex ijs locis. Eſt autem in finibus Lotharingiæ. Exercitus Gallicus tripartitus, Walderfingi, oppidi Lotharingiæ, ad Saram flumen, convênit omnis 23 die Maij; et quatriduo poſt ingreſſus iter petijt rectâ Lucemburgicam regionem, trajecto flumine Moſellâ. Quâcunque eunt ijs locis, omnia devaſtantur incendijs et direptionibus. Is fuit ibi rerum ſtatus 28 die Maij, quo die Socer mihi ſcripſit.

NUM. XCVIII.

Intelligences concerning the motions of the Emperor, and the ſtate of the Proteſtant Princes.

Magnifico Viro, D. Gulielmo Cæcilio, Sereniſs. Angliæ Regis Secretario.

Sir W. H. MSS. [MS. Lanſd. ii. 93.]

SAL. Motum hujus anni perſcripſi, Magnifice Domine, ad initium uſque Septemb. et Sereniſſimum Regem paucos intra dies accepturum ſpero. Fortaſſe priuſquam hæ tibi reddantur, acceperit. Poſtremum eſt, de capto rurſum Lantgravio: ſed is denuo dimiſſus, jam eſt domi. Calendis Septembris Cæſar Auguſta diſcedens, Joannem Fridericum, Saxoniæ Ducem, ampliſſimis verbis et amanter admodum dimiſit, prolixè de ſua benevolentia illi pollicitus; et religionem ei ſuam permiſit. Ille poſtridie domum redijt. Mauritius in Hungariam iturus ex pacto, copias ſuas Doneverdâ miſit Ratiſbonam, xxii die Auguſti; ipſe domum recurrit, paulo poſt rediturus ad exercitum. An redierit, adhuc quidem ignoratur. 238 Albertus Marchio Brandeburg. 28 Auguſti Trevirim urbem ad Moſellam flumen occupavit. Manſit ibi dies octo; poſt, Lotharingiam petivit, relictis Treviri præſidio xii ſignis: et xiii die Septembr. prope Sircum oppidum trajecit Moſellam, et in Lucemburgicum agrum invaſit. Cæſar Auguſtæ treis quidem concionatores abrogavit, ob ſingularia quædam dogmata, ſicut fertur: ſed reliquis tamen permiſit, ut ſecundum Auguſtanæ Confeſſionis, quon-

dam exhibitæ, formulam doceant, et Sacramentis utantur. xv die Septembr. Cæſar cum exercitu venit in noſtros fines, et in vico quodam, milliare unum ab urbe, permanſit in quintum diem: tunc demum impedimentis omnibus Rheno tranſmiſſis, in quo magna fuit difficultas, plurimúmque laboris et exercitu juſſo progredi præter urbem, ipſe cum paucis quibuſdam heri ingreſſus eſt, et ſumpto prandio diſceſſit. Sunt in ejus exercitu præter Germanos, Itali, Hiſpani, Bohemi, qui ſanè plurimum damni dederunt miſeris agricolis. Cæſar omnino putatur iturus Metim, ut recuperet; Galli ſtrenuè illam muniunt, et alimoniam omnem totius agri convehunt eò. His rebus omnibus præeſt Guiſius.

Fuit hic nobiſcum D. Moriſſinus, et Aſchamus. Oratores omnes Cæſar juſſit ire Spiram. De Hungaria nihil habemus. Hæc ſunt, Magnifice D. quæ tibi ſcribenda putavi: Quanquam fortaſſis aliunde habes. Quod reliquum eſt, ut per eum, quem Socer meus ad vos mittit, de mea conditione certi quid cognoſcam, et ut cauſam ipſe promoveas meam, plurimum oro. Videlicet ut Diploma conficiatur, mittatur, et anni jam exacti, vel ſeſquianni potiùs, ſolvatur penſio. Quicquid unquam in tui gratia potero, faciam. Jamdiu Saxum hoc volvo. Vale. Argent. xx. Septemb. 1552.

Jo. Sleidanus.

Joannes Marchio Brandeburgicus adducit Cæſari ad duo millia equitum, religioni eſt addictiſſimus. Nec aliter etiam militat, quam ut hoc ei ſit liberum.

NUM. XCIX.

Adviſes of the State of the Empire.

Magnifico et ſpectabili viro D. Gulielmo Cæcilio, Equiti, Sereniſs. Regis Angliæ Secretario, Domino ſuo multùm colendo.

Sir W. H. MSS. [MS. Lanſd. Hi. 99.]

SAL. xx die Septemb. ad te ſcripſi, Vir ornatiſſime. Quod Albertus egerit apud Treviros, jampridem audiſtis. Octobris die xxii reconciliatus eſt Cæſari per Ducem Albanum. Impunè fecerit omnia, et militabit Cæſari, quocúnque loco jusſerit. Pacta, cum Bambergico et Wurcibergenſi Epiſcopo facta, erunt rata. Cæſar in gratiam recipit Ætingenſes Comites, et Mansfeldios, patrem atque filium. Novembris die quartâ cepit Aumalium Albertus, Guiſij fratrem, cæſo illius atque fugato equitatu. Curatum ipſum ex vulnere nuper miſit in ſuam quandam arcem, ad Bohemiæ fines. Cæſar in caſtra venit xx Novemb. Interea muri pars magna dejecta, ſed oppoſitum eſt Vallum, et præſidiarij crebras faciunt eruptiones. Cæſarem aiunt nolle obſidionem ſolvere, neque diſcedere priuſquam urbem receperit. Guiſius fuit hactenus in urbe cum Nemorenſi principe, cum Roſchſurio, et Petro Stroza; num adhuc ſint, ignoramus. Nam ſuperioribus diebus eruptione factâ in Alberti caſtra, qui tum fortè quoſdam ad prandium invitaverat, xviii equites dicuntur ex urbe evaſiſſe in Galliam. Tormentorum et oppugnationis fragor non ſolùm hic exauditur, quod tridui viâ diſtat, verum quatuor etiam trans Rhenum milliaribus et eò ampliùs. Cuniculis opinor jam tentari urbem. Mauritius ex Hungaria domum redijt, dimiſſis copijs; Turcæ domum et ipſi reverterunt: ſi non impetrentur induciæ, magnus indè motus expectatur. Caſtaldus dicitur bonam operam ijs locis navare Ferdinando Regi. Noſtrates Epiſcopi ſollicitant nova fœdera, quandoquidem vident, et experiuntur, quid ſit periculi. E Saxonia mittuntur aliquot verbi doctores Auguſtam. Mansfeldicus bellum fecerat Henrico Brunſvicenſi: num ſit compoſita res, ignoramus. Is nunc eſt rerum ſtatus, nec aliud habeo quod ſcribam.

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A vobis nihil reſponderi mihi miror, neque ſcio quid expectare debeam. Oro te, Magnifice Domine, age cauſam cum Reverendiſſimo Cantuarienſi. Equidem totus pergo in opere illo, et diligenter omnia conquiro. Dedi vobis occaſiones et anſas, quibus apprehenſis negotium noſtrum conficeretis apud Sereniſs. Regem. Hæc autem mora valde me coquit. Utinam aliquid ſaltem reſcriberetis. Vale. xvii Decembr. M.D.LII. Argent.

Magnificentiæ tuæ deditiſs.

Commendes me velim D. Rever. Cant. et D. Checo. Jo. Sleid.

Cuperem habere Seriem actionis, quæ Regi Henrico fuit cum Clemente Septimo, priuſquam ab eo ſe ſuumque regnum in libertatem aſſeruit. Nam et hæc erunt inſerenda ſuo loco.

NUM. C. 234

Concerning his Commentaries, which he had ſent to K. Edward. Deſires Sr. William Cecyl to ſend him an exact information of the buſineſs between K. Henry and Pope Clement. His reſolution of continuing his Commentaries, and of writing the Hiſtory of the Councel of Trent.

Magnificis et ſpectatiſſimis Viris, D. D. Joanni Chæco, et Gulielmo Cæcilio, Dominis ſuis plurimum obſervandis.

SAL. Autumno ſuperiori miſi Sereniſs. Regi belli Germanici Commentarios, ad illud uſque tempus conſcriptos; et perjucundum mihi fuit, ex tuis literis, D. Cæcili, cognoſcere, non ei diſplicere genus hoc ſcribendi: vobis etiam illud probari, gaudeo, Viris doctiſſimis, et acri judicio præditis. Itaque rectè me facturum putavi, ſi Concilij Tridentini totam actionem, cujus etiam ego pars aliqua fui, regis cauſâ potiſſimùm conſcriberem; ut cujuſmodi ſit Conciliorum forma perſpiciat; deinde, ut de reliqua hiſtoria reſtauratæ religionis, quam conſcribo, judicium faciat. Nam inde ab anno ſalutis M.D.XVII. quo quidem anno fecit Sir W. H. MSS. [MS. Lanſd. iii. 29.]

doctrinæ ſuæ Lutherus initium, rem omnem ordine deduxi ad annum uſque M.D.XXXVI. et quod ſupereſt, eodem filo contexam, Dei beneficio. Sum autem in eo jam totus, et huic me rei ſoli trado, neque deſiſtam, adjuvante Deo, priuſquam perfecero. Quale ſit autem futurum opus, et quam utile non huic ætati modò, ſed etiam toti poſteritati, malo vos judicare, veſtríque ſimiles, quam me prolixius de eo loqui.

Menſe Decembri petebam abs te, D. Cæcili, per literas, ut actionem omnem, quæ fuit Henrico Regi piæ memoriæ cum Clemente VII. quando ſe ſuúmque regnum in libertatem aſſeruit, mihi curares. Habeo quidem ejus rei quædam, ſed non tam exactè, neque certò, quàm velim. Cupio enim propriè et quam veriſſimè omnia deſcribere. Quod quidem in ijs Commentarijs, quos jam mitto, quique ſunt futuri pars operis, animadvertere vos poſſe puto. Magni ergo beneficij loco mihi erit, ſi in eo mihi gratificaberis. Eſt enim locus illuſtris atque memorabilis, et omnino dignus de quo poſteri cognoſcant. Siquid præterea ſit apud vos hujus generis, unà velim tranſmitti. Quod ſupereſt, notum eſt vobis, Magnifici et Clariſſimi Viri, tibi cumprimis, D. Chæce, quemadmodum Sereniſs. Rex, ante biennium, nempe anno M.D.LI. ſub finem Martij, ſtipendium mihi conſtituit annuum abſenti, Coron. aureos ducentos; uti Reverendiſſimus D. Cantuarienſis, tunc temporis abituro Socero meo, domúmque redituro, Doctori Brunoni, nomine regis confirmavit. Et quoniam ejus pecuniæ nihil adhuc accepi, plurimùm vos oro, quod antehac quoque feci non ſemel, detis operam, ut tandem ſolvatur. Poſſem equidem alia facere negotia magno meo cum emolumento, ſicut alij plærique, ſed ad hunc laborem divinitus me vocatum eſſe judico, nec animo poſſum eſſe quieto, donec ad hoc uſque
235 tempus perduxero. Quo magis etiam ſpero, Vos, qui pro veſtra humanitate atque prudentia rectè omnia intelligitis, in hoc eſſe elaboraturos, ut de biennio jam exacto, mihi nunc ſatisfiat, et in poſterum caveatur, quò videlicet tanto commodius atque liberius huic rei vacare poſſim. Quanti enim hic labor mihi conſtet, vobis æſtimandum relinquo. Pertinet autem ad reges, ut ejuſmodi labores, qui ſunt et literis ornamento et religioni, et utiles Reip. foveant. Siquid eſt omnium rerum, in quo viciſſim ego vobis in-

ſervire queam, et gratificari, paratum me ſemper habebitis.

Veruntamen, ut hoc meum ſcriptum de Concilio, diligenter aſſervetur in bibliotheca regis, nec in aliorum manus perveniat, nec ulli detur ejus exemplum, vehementer vos oro. Nam mea plurimum refert, ne ſpargatur: et eſt ſolùm, ut ante quoque dixi, particula quædam operis futuri.

De ſtatu rerum noſtratium, ſcire vos arbitror. Galli, ſub finem Januarij, libros de religione ſcriptos a noſtris hominibus, ubi per monachos conquiſiviſſent in ædibus, publicè per Carnificem exuſſerunt Meti. Poſtridie diſceſſit Guiſius, inque Galliam redijt. Luneburgi fuit multorum principum atque civitatum Saxoniæ Conventus. Nuper etiam Palatinus Elector, Bavarus, Clivenſis, atque Wirtembergicus convenerunt Wimpffæ. Brevi cognoſcemus quid ſit. Princeps Urbinas dicitur eſſe factus miniſter Julij tertii. Tranſſylvani pacem fecerunt cum Turca, de voluntate Ferdinandi Regis, ut ſcribitur, et annuum ei pendunt vectigal. Auguſta Vindelicorum tenetur adhuc præſidio, quod Cæſar ante ſextum menſem ibi reliquit. Videtur aliquis ibi motus impendere: Nec enim omnes præſentem ſtatum ferre poſſunt. Volratus Comes Mansfeldius habet adhuc exercitum, neque certò ſcitur, in quem uſum. Sed non diu latere poteſt quicquid eſt. Quod reliquum eſt, ut lætum atque jucundum a vobis nuncium accipiam, imprimis opto. Deus vos ſervet. Argentorati. Idibus Martij. M.D.LIII.

Oro vos plurimum, ut has meas literas atque ſcriptum Sereniſs. Regi exhibeatis cum noſtri commendatione. Habetis opportuniſſimam negotij mei conficiundi occaſionem. Obſecro, perficite, ne mihi ſit opus in poſterum eâdem de re ſcribere.

Veſtri obſervantiſſimus,

Joan. Sleidanus. Li.

Richardo Hils, mercatori Londinenſi, qui nobiſcum aliquando habitavit, licebit dare quicquid mihi debetur. Cupio autem, atque etiam oro, ut per eum, qui has reddit, Socri

mei famulum, mihi reſpondeatis. Conjunctim vobis ſcribo, quia ſummam inter vos eſſe animorum conjunctionem accipio, ut judicij ſimilitudinem.

Mauritius Elector dicitur ſollicitare, ut exercitum Manſfeldicum ad ſe traducat, et coquere nova conſilia.

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236 NUM. CI.

Concerning the Affairs of Germany; and particularly of the Councel of Trent.

Ornatiſſimo Viro D. Gulielmo Cæcilio, Sereniſſimi Regis Angliæ Secretario.

Sir W. H. MSS. SAL. De rebus actis Tridenti, non dubito quin ex Aſchami Rogeri literis, ad quem ſcripſi, cognôris, Vir Ornatiſs. Poſt impetratam fidem publicam, quod fuit ſub finem Januarij, Dux Mauricius putabatur omnino miſſurus eſſe Philippum et alios. Norenbergam enim uſque præmiſerat. Sed cum aliquandiu fuiſſent ibi commorati, ſub finem Februarij revocavit eos, ad maturitatem jam prope deductis belli conſilijs et apparatu. Dux Chriſtophorus autem Wirtembergicus, qui doctrinæ Confeſſionem exhibuerat antea per Legatos Tridenti, Brentium eò miſit cum Tribus collegis, quibus ſe conjunxerant duò noſtræ civitatis Theologi; et hi quidem Tridentum venerunt, ad xviii diem Martij. In alterum diem fuerat indicta, quam vocant, ſeſſio. Sed nihil tum fuit actum: eaque ſeſſio fuit ad Calend. uſque Maij prorogata. Poſtquam ergo Legati Wirtembergici, qui nuper eò venerant recentes, et ego, noſtræ Reip. nomine, Theologos noſtros, apud Cæſaris treis Oratores ibi, certis legibus, ad futuram actionem obtulimus et admiſimus: Ego, qui jam in quintum menſem ibi fueram, ſub finem Martij diſceſſi, et ad xii Aprilis huc redij. Priuſquam abirem, de voluntate Sociorum egeram diligenter apud alterum Cæſaris Oratorem, de modo proceſſus, et urgebam ut Theologi noſtri publicè audirentur, aut ſuper articulis ibi definitis, aut ſuper capitibus doctrinæ, juxta ſeriem Confeſſionis exhibitæ. Hoc autem invitiſſimi faciunt; neque publicum ipſis audi-

torium, opinor, facilè concedent. In quo quidem ſi perſeverent, tum noſtri diſcedent. Et hic quidem fuit, me diſcedente, rerum ſtatus. Qui ſunt ibi doctiores, Brentium norunt ex ſcriptis, et ipſius expetunt colloquia. Sunt ibi Hiſpani Epiſcopi xxv, Itali totidem aut plures: et hi quidem actionis atque moræ pertæſi, ſpectabant abitionem; illi verò, Cæſaris authoritate, qui cætum illum diſſolvi non temerè patitur, continentur. Jam Epiſcopi noſtrates omnes abierant, præter Curienſem et Conſtantienſem, qui tamen et ipſe paucis poſt me diebus dicebatur eſſe diſceſſurus.

Videt Cæſar, quam non facilè recolligi poſſit ejuſmodi cætus poſthâc, ſi nunc eum diſſipari contingat: ideóque tantopere ſtuduit hactenus eum continere. Digreſſus, cum veniſſem Ænipontem, D. Legatum Moriſinum Halæ conveni Calendis Aprilis. Poſtridiè continuato itinere intelligebam obſideri Auguſtam Vindelicorum ab duce Mauricio, filijſque Lantgravij, et Alberto Brandeburgico. Biduo poſt occurrit mihi in via D. Moriſini Conjux, quæ per Auguſtam huc profectura, cum difficilem fore tranſitum audiſſet, ad maritum redibat. Eodem die deditionem fecerunt Auguſtani, qui fuit hujus menſis dies quartus. Erant in urbe tria peditum ſigna, ductore Walthero Hirnheincio: qui omnes liberaliter, nullâ devincti lege dimiſſi fuerunt. Poſtridiè ſunt 237
urbem ingreſſi principes, qui veteri reſtituto Senatu et tribubus, uti in reliquis etiam oppidis fecerant, et conſtitutâ novâ Rep. et tormentis tum Civitatis, tum Cæſaris, quæ ſunt ibi plurima, perquiſitis, die Aprilis ſeptimo diſceſſerunt. Quibus autem conditionibus pacti ſunt cum Oppidanis, adhuc quidem ignoro. Fuggerus Antonius pridie deditionis exceſſerat urbe, et quatuor ab Æniponte milliaribus, mane mihi occurrit, tribus tantum comitatus. Ulma poſt iter feci, qui tunc præſidium habebant, tria ſigna peditum, et videbantur ad defenſionem omnino ſpectare. Poſtridiè quam illinc abij, nempe octavâ hujus menſis die, Principes, Mauricius, Lantgravij filius, et Megelburgius, datis ad eos literis, commeatum et alimoniam, et alia quædam, ab ipſis petebant. Eas ad literas cum nihil illi reſponderent, Principes undecimâ hujus denuò ſcripſerunt, ſéque ipſos appropinquaturos nunciabant; et hoc ipſo tempore oppidum obſident. Eſt autem ea civitas valdè locuples, et quia magnam obti-

nent circùm ditionem, arces, caſtella, oppidula, prædia, vix opinor tolerabunt obſidionem. Proximus eſt impreſſioni Dux Wirtembergicus, qui ſanè pacem libenter coleret, ſi per tempora liceret: ab eo rectum eſt iter ad nos. Altera ipſorum pars exercitus petit Alpes, credo, ut aditus occupent, nequis externus miles egredi poſſit. His copijs, opinor, præeſt Albertus Brandeburgicus una cum Hedeckio.

Quid Cæſar agat, aut ubi ſit, neſcimus. Ego cum eſſem Æniponti, nihil quicquam vidi apparatus; magnúmque tum erat ibi ſilentium in aula, magnáque ſolitudo, niſi quod eo ipſo die nonnullis fuit datum negotium conſcribendi copias. Dubium tamen non eſt, quin Italum et Hiſpanum militem Cæſar evocarit. Electores Rhenani ſuos habent apud principes Legatos de pace: ſed plærique putant difficillimam eſſe futuram tractationem. Æniponte mihi dicebatur, Cæſarem in hoc eſſe totum, ut Mauricium placaret. Et hic quidem paroxyſmus nobis imminet ab oriente ſole: jam vero ab occidente multò ferè terribilior inſtat. Nam Metim urbem Gallus tenet, et per vicinum nobis agrum iter faciens, volet etiam hanc noſtram urbem fortaſſis videre, multúmque hoc ad ſuam gloriam pertinere putàbit, eoúſque ſigna promoviſſe. Quod ſi alter exercitus, occupata Ulma, cæteriſque domitis, ad nos etiam propius accedet, vides in quantis ſimus anguſtijs. O! quis erit hujus tragediæ tandem exitus? Gorziam oppidum et Abbatiam prædivitem Galli, ante diem octavum, vi ceperunt, diripuerunt, incenderunt, opinor, præfecto Hiſpano, cum 38 militibus, ſuſpenſo. Theonis villa, Lucemburgicæ ditionis oppidum munitum, quatuor à Meti milliaribus, ad Moſellam flumen, habet equitum peditumque præſidia, et nuper emiſſis fœminis atque pueris, obſidionem tolerabit. Eo enim capto oppido, nihil ferè eſt ijs locis, quod vim ullam majorem diu ſuſtinere poſſit.

Hæc eſt rerum apud nos facies. Vos multò fæliciores, qui feſtinam pacem colitis in pulcherrima regione. Socer meus, quem noſtĩ, datis ad me literis (nam eſt in agro Metenſibus vicino) multam tibi ſalutem nunciat, ſéque diligenter vobis omnibus commendat, et juſſit ut hæc, tam ſuo quam meo etiam nomine, tibi ſcriberem, quandoquidem ex ijs locis, ubi nunc eſt, et in hac temporum aſperitate, non

ita commodè poteſt ipſe ad vos dare literas. Quod cum ità
ſit, nolui hoc officium prætermittere, ut de ipſius apud vos 238
obſervantia ſtudióque perpetuo cognoſci poſſet. Quanquam
et ipſe, pro meo in vos affectu, mea ſponte ſcripturus eram:
et ſpero vos in optimam partem hæc accepturos eſſe, quæ
fortaſſe jam aliundè etiam accepiſtis. Attamen quia rebus
ipſemet tractandis interfui Tridenti, puto vobis tanto futuram
eſſe gratiorem hanc qualemcúnque narrationem. Quod ſuper-
eſt, ut meum negotium, quod aliquot nunc annis agitatur, et
de quo Reverendiſs. D. Cantuarienſis, anno ſuperiori, Socero
meo certum quid dixit, promoveas, Vir ornatiſſime, etiam
atque etiam rogo. Sereniſſ. Rex conſtituit mihi, ſicut Can-
tuarienſis dixit Socero, annuos ducentos abſenti. Ut ejus
rei conficiatur Diploma magnoperè peto, ſicut hactenus,
eámque mihi pecuniam dependi flagito. Scis rem omnem
haud dubiè, alioqui prolixior eſſem: et priuſquam irem
Tridentum, ſcripſi eâ de re D. Chæco, ſicut etiam Reveren-
diſſ. D. Cantuarienſi. Nihil hactenus mihi reſponſum eſt à
vobis: quo magis peto, ut per te certi aliquid cognoſcam.
In eo feceris et Socero mihique gratiſſimum. Vale. Argent.
xviii. April. 1553.

Joan. Sleidanus, Licent.

Has literas oro communices Reverendiſſimo D. Cantuar.
Nam ſic ſcribo ad ipſum. Per Richardum Hillis merca-
torem veſtratem rectè poteritis ad nos, niſi alia ſit ratio
commodior. Clariſſimo Viro D. Checo plurimum et offi-
cioſè me commendo.

NUM. CII.

Martin Bucer to the Secretary, for the ſpeeding of Sleidan's buſineſs.

Summâ dignitate viro, et pietate præcellenti D. Sicilio,
Regiæ Majeſtatis a Secretis, Domino ac Patrono ſuo
ſummoperè colendo.

S. P. Vir Clariſſime, Accipies hic meas literas, quamlibet Sir W. H. MSS.
ægrè dictatas, ad ſummè doctum et pium Medicum D. [MS. Lanſd. iii. 51.]

Joannem Quercetanum. Sed te per Chriſtum rogo, noſti ſupplicationem noſtram pro Sleydano, ſi poſſis ullâ ratione impetrare, dari reſponſum, in utram placeat partem. Noſti hoc decere adminiſtrationem Regni, et ceteris, et Religionis beneficio tantoperè ornatam. Dominus proſequatur te, tuóſque omnes beneficentiâ cumulatiſſimâ. Cantabrigiæ, 18 Feb. M.D.LI.

Clariſſimæ Dominationi tuæ deditiſſimus in Domino,

M. Bucerus.

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239 NUM. CIII.

Ralph Morice, the Archbiſhops Secretary, his Supplication to Queen Elizabeth, for Prior Wilbore's Penſion, lately deceaſed.

To the Quenys moſt excellent Majeſtie.

Sir W. H. MSS. IN his moſt humble wiſe, ſhewith and declarith unto your moſt excellent Majeſtie your highnes humble ſubject and Orator Raphe Morice, ſometime ſervant unto that worthie Prelate of godly memorie, Tho. Cranmer, late Archbiſhop of Canterburye. That whereas your highnes ſaid Orator for the ſpace of 20 yeres and above, being reteynid in ſervice with the ſaid moſt Reverend father, in the rowme of a Secretary, beſtowed and ſpent both his time, youthe and proſperitye of his life, not ſo much in writing of the private buſynes of the ſaid moſt Reverend father, as in travailing with his pen aboughte the ſerious affaires of the Prince and the Realme, commyted unto him by thoſe moſt noble and wurthie princes, K. Henry the eighth, and K. Edward the Sixth, your Majeſties dere father and brother, concernyng aſwel the writyng of thoſe great and weightie Matrimonyal cauſes of your highnes ſaid dere Father, (the good effecte, ſucceſſe and benefit wherof to Godds glory, this hole realme with the Subjects therof, in your highnes moſt noble and royal perſonage, do now moſt happilie en-

joye,) As alſo aboute thexſtirpation of the Biſhop of Rome his uſurped power and authoritie, the reformation of corrupte religion, and Eccleſiaſtical Lawes, thalteration of Divine Service, and of divers and ſundry conferences of lernid men, for theſtabliſhing and advancement of ſincere religion, with ſuch like. Wherin your highneſs ſaid Orator moſt painfullie was occupied in writing of no ſmall Volumes, from tyme to tyme. As in that behalf divers lernid men now lyving can teſtifie; namely Dr. Hethe, Dr. Thirleby, the Biſhopes of Elie, Chicheſter and Heriford. And for that the ſaid moſt Reverend Father was myndeful and deſirous ſome deale to recompence the payneful ſervice of your ſaid Orator, he of his own mere motion and good diſpoſition procurid for your highnes ſaid Orator, a leaſe of the parſonage of Oſpringe within the Count of Kent, ympropriated unto the Colledge of S. Johns in Cambridge: which towardes the mayntenance of your ſaid Orators lyving was better than 40 markes by the yere *de claro*, when Wheat was but a Noble the quarter. Which leaſe of the ſaid parſonage being ſo grauntid, and redie to be ſealid by the Maſter and felowes of the ſame Colledge, one Hawkyns of the Garde, by his ymportunate ſute, made unto your highnes ſaid dere father the Kinges Majeſtie, ſo wan his highnes favour therin, that his Majeſtie obteynyd the ſaid Leaſe to be ſealid to the uſe of the ſaid Hawkyns. His Majeſtie nevertheles promiſing unto D. Day, then Maſter of the ſaid Colledge, and ſone after unto the ſaid moſt Reverend, that his highnes wolde otherwiſe recompenſe 240
your ſaid Orator for the ſame with like valewe or better: as the ſaid Hawkyns now lyving can teſtifie the ſame. This notwithſtanding, moſt dere Soveraigne Lady, Almighty God preventing the time of any ſuch recompence by calling your highnes ſaid father unto his mercy, your highnes ſaid Orator remayneth as yet unrecompenced to his great hinderaunce, and ympoveriſhmente. For now being declyned unto age, and having 4 daughters left by thair mother marriageable, your ſaid Orator is neither of habilitie to beſtow them according to his vocation, as he might have done, yf that ſmall lyving ſo prepared for him might have remayned to his uſe; Nor hymſelf to lyve withouten dan-

ger, onles your Majeſtie, of your benigne great goodnes, do extende your highnes liberalitie, aide and ſuccour unto hym. And for that your highnes ſaid Orator doeth underſtand, that one Mr. Wilbore, ſometyme Prior of the Monaſterie of S. Auſtens, departed this tranſitorie life before Mighilmas laſt paſt, who hath a yerelie penſion of your Majeſtie of now by reaſon of his death in your gracious diſpoſition, It may pleaſe your highneſs in conſideration of the premiſſes, and for that it is reported, that your ſaid moſt noble, and dere father provided and willed in his laſt teſtamente, that ſuch of his ſubjects, as by his highnes did ſuſteyne any maner of damage or hinderaunce, ſholde be ſatisfied for the ſame; to be ſo good and gracious Soveraigne Lady unto your ſaid Orator, in the furtheraunce of his ſaid poor daughters marieges, as to graunte unto hym the ſaid penſion during his life, with tharrerages of this laſt half yere deu at the ſaid feaſt of S. Michel tharchangel laſt paſt. In accompliſhing wherof your highnes ſhal not only do a right charitable and a meritorious deed, but alſo therbie throughlie ſatisfie and recompence your ſaid Orator for the ſaid leaſe ſo ſurrendred at the requeſt of your highnes ſaid dere father. Although the ſaid Orator hath loſt in forbearing of the ſame above M. mark for the ſpace of theſe eighteen yeres and above, corn being at ſuch a price as it hath byn: And finallie bynde both hym and al his, during thair lyves, dailie to pray unto Almighty God for the moſt proſperous eſtate of your Majeſtie in moche honour and felicitie to indure.

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241 NUM. CIV.

A Prologue or Preface, made by THOMAS CRANMER, Late Archbiſhop of Canterbury, to the holy Bible.

CONCERNING two ſundry ſorts of people, it ſeemeth much neceſſary, that ſomething bee ſaid in the entrie of this by way of a Preface or Prologue: Wherby hers may bee both the better accepted of them,

which hitherto could not wel bear it, and alſo the better uſed of them, which heretofore have miſuſed it. For truly ſome there are, that be too ſlow, and need the ſpurr; ſome other ſeem too quick, and need more of the bridle. Some looſe their game by ſhort ſhooting, ſome by overſhooting. Some walk too much on the left hand: ſome too much on the right. In the former ſort be al they, that refuſe to read, or to hear read the Scripture in the vulgar tongue, much worſe they that let alſo, or diſcourage the other from the reading, or hearing thereof. In the Latter ſort bee they, which by their inordinate reading, undiſcrete ſpeaking, contentious diſputing, or otherwiſe by their licentious Living, ſlander and hinder the word of God moſt of al other, wherof they would ſeem to bee greateſt furtherers. Theſe two ſorts, albeit they bee moſt far unlike the one to the other, yet they both deſerve in effect like reproch. Neither can I well tell, whether of them I may judg the more offendor, him that doth obſtinately refuſe ſo godly and goodly knowledg, or him, that ſo ungodly, and ſo ungoodly doth abuſe the ſame.

And as touching the former, I would mervail much that any man ſhould bee ſo mad, as to refuſe in darkneſs, Light; in hunger, Food; in cold, Fire. For the word of God is Light. *Lucerna pedibus meis Verbum tuum. Thy word is a Lanthorn unto my feet.* It is food. *Non in ſolo pane vivit homo, ſed in omni verbo Dei. Man ſhal not live by bread onely, but by every word of God.* It is fire. *Ignem veni mittere in terram, et quid volo, niſi ut ardeat. I am come to ſend fire on the earth, and what is my deſire, but that it be kindled?* I would mervail, I ſay, at this, ſave that I conſider, how much cuſtome and uſage may do. So that if there were a people as ſome write *De Cymmerijs*, which never ſaw the ſun, by reaſon that they be ſituated far toward the North-Pole, and be encloſed and overſhadowed with high mountaines; it is credible and like enough, that if by the power and will of God the mountains ſhould ſink down and give place, that the light of the Sun might have entraunce to them, at the firſt ſome of them would bee offended therewith. And the old Proverb affirmeth, that after tillage of corn was firſt found, many delighted more

Pſal. 119. a.

Mat. 4. a.

Luke 12. g.

to feed of maſt and acornes, wherewith they had been accuſtomed, then to eat bread made of good corn. Such is the nature of cuſtome, that it cauſeth us to bear all things well and eaſily, wherewith we have been accuſtomed, and to bee offended with all things thereunto contrary. And therefore I can well think them worthy pardon, which at the coming abroad of Scripture doubted and drew back. But ſuch as wil perſiſt ſtil in their wilfulneſs, I muſt needs judg not only fooliſh, froward and obſtinate, but alſo peeviſh, perverſe and indurate.

242 And yet if the matter ſhould bee tryed by Cuſtome, wee might alſo too alledge cuſtome for the reading of the Scripture in the Vulgar tongue, and preſcribe the more auntient cuſtome. For it is not much above one hundred years agoe, ſince Scripture hath not been accuſtomed to bee read in the vulgar tongue within this realm: and many hundred years before that, it was tranſlated and read in the Saxons tongue, which at that time was our mother tongue: whereof there remain yet divers copies, found lately in old Abbies, of ſuch antique maner of writing, and ſpeaking, that few men now been able to read and underſtand them. And when this language waned old, and out of common uſage, becauſe folk ſhould not lack the fruit of reading, it was again tranſlated into the newer Language, whereof yet alſo many copies remain, and bee daily found.

But now to let paſs cuſtome, and to weigh, as wiſe men ever ſhould, the thing in his own nature. Let us here diſcuſs, what it availeth, Scripture to bee had and read of the Lay and Vulgar people. And to this queſtion I intend here to ſay nothing, but that was ſpoken and written by the noble Doctor, and moſt moral Divine, S. John Chryſoſtome, in his third Sermon *De Lazaro*; albeit I wil be ſomething ſhorter, and gather the matter into fewer words, and leſs room then he doth there, becauſe I would not bee tedious. Hee exhorteth there his Audience, 'that every 'men ſhould read by himſelf at home in the mean dayes 'and time, between Sermon and Sermon, to the intent 'they might both more profoundly fix in their minds and 'memories that hee had ſaid before upon ſuch texts, where-'upon he had already preached; and alſo that they might

S. Chryſoſtom.

'have their minds the more ready and better prepared to
'receive and perceive that which he ſhould ſay from
'thenceforth in his Sermons, upon ſuch texts as hee had
'not yet declared and preached upon. Therefore, ſaith he
'there, My common uſage is to give you warning before,
'what matter I intend after to entreat upon, that you your
'ſelves, in the mean dayes, may take the book in hand,
'read, weigh and perceive the ſum and effect of the matter,
'and mark what hath been declared, and what remaineth
'yet to bee declared: So that thereby your mind may be
'the more furniſht to hear the reſt that ſhal bee ſaid. And
'that I exhort you, ſaith hee, and ever have and wil exhort
'you, that you not only here in the Church, give ear to
'that that is ſaid by the Preacher; but that alſo, when yee
'bee at home in your houſes, yee apply your ſelves, from
'time to time, to the reading of holy Scriptures. Which
'thing alſo I never lin to beat into the ears of them that
'bee my familiars, and with whom I have private acquaint-
'ance and converſation. Let no man make excuſe and
'ſay, ſaith hee, I am buſied about matters of the common-
'wealth, I bear this office or that; I am a crafts man, I
'muſt apply mine occupation: I have a wife, my children
'muſt be fed, my houſehold muſt be provided for. Briefly,
'I am a man of the world, it is not for mee to read the
'Scriptures, that belongeth to them that have bidden the
'world farewel, which live in ſolitarines and contemplation,
'and have been brought up and continually nurſilled in
'Learning and religion.

'To this anſwering, What ſayeſt thou Man, ſaith hee,
'is it not for thee to ſtudy and to read the Scripture, be-
'cauſe thou art encumbred and diſtract with cares and bu- 243
'ſineſs? So much the more is it behooffful for thee to have
'defence of Scriptures, how much thou art the more diſ-
'treſſed in worldly dangers. They, that bee free and far
'from trouble and intermedling of worldly things, Live in
'ſafeguard, and tranquillity, and in the calm, and within
'a ſure haven. Thou art in the midſt of the Sea of worldly
'wickednes, and therefore thou needeſt the more of ghoſtly
'ſuccour and comfort. They ſit far from the ſtrokes of
'battaile, and far out of gun ſhot, and therfore they bee

'but ſeldome wounded. Thou that ſtandeſt in the fore-
'front of the Hoſt, and nigheſt to thine enemies, muſt
'needs take now and then many ſtrokes, and bee grievouſly
'wounded, and therefore thou haſt moſt need to have thy
'remedies and medicines at hand. Thy Wife provoketh
'thee to anger, thy Child giveth thee occaſion to take ſor-
'row and penſiveneſs, thine enemies ly in wait for thee,
'thy friend as thou takeſt him, Sometime envieth thee, thy
'neighbour miſreporteth thee, or piketh quarrels againſt
'thee, thy Mate or partner undermineth thee; thy Lord,
'Judge or Juſtice, threatneth thee; Poverty is painful unto
'thee; the loſs of thy dear and welbeloved cauſeth thee
'to mourn; Proſperity exalteth thee, Adverſity bringeth
'thee low: Briefly, ſo divers and ſo manifold occaſions of
'cares, tribulations and temptations, beſet thee and beſiege
'thee round about. Where canſt thou have armour, or for-
'treſs, againſt thine aſſaults? Where canſt thou have ſalves
'for thy ſores, but of holy Scripture? Thy fleſh muſt needs
'be prone and ſubject to fleſhly luſts, which daily walkeſt
'and art converſant among women, ſeeſt their beautyes ſet
'forth to the ey, heareſt their nice and wanton words,
'ſmelleſt their balm, civet and muſk, with other like pro-
'vocations and ſtirrings; Except thou haſt in a readineſs,
'wherewith to ſuppreſs and avoyd them, which cannot elſe-
'where bee had, but onely out of the holy Scriptures.
'Let us read and ſeek all remedies that wee can, and all
'ſhall bee little enough. How ſhall wee then do, if wee
'ſuffer and take daily wounds, and when wee have done,
'wil ſit ſtill and ſearch for no medicines? Doſt thou not
'mark and conſider how the Smith, Maſon or Carpenter,
'or any other handy craftes man, what need ſoever hee
'bee in, what other ſhift hee make, hee will not ſell nor
'lay to pledg the tools of his occupation. For then how
'ſhould hee work his feat, or get his living thereby? Of
'like mind and affection ought wee to bee towards holy
'Scripture. For as mallets, hammers, ſawes, cheſells, axes
'and hatchets bee the tools of their occupation; So bee
'the Books of the Prophets and Apoſtles, and all holy
'Writers inſpired by the holy Ghoſt, the inſtruments of
'our Salvation. Wherefore let us not ſtick to buy and

'provide us the Bible, that is to ſay, the Books of holy
'Scripture, and let us think that to bee a better jewel in
'our houſe, then either gold or ſilver. For like as thieves
'bee loth to aſſault an houſe, where they know to bee
'good armour and artillery, ſo whereſoever theſe holy and
'ghoſtly books be occupied, there neither the Devil, nor
'none of his Angels dare come neer. And they that oc-
'cupy them bee in much ſafeguard, and have a great con-
'ſolation, and bee the readier unto all goodneſs, the ſlower
'unto all evil. And if they have done any thing amiſs,
'anon, even by the ſight of the books, their conſciences bee
'admoniſhed, and they wax ſorry and aſhamed of the fact.
'Peradventure they wil ſay unto mee, How and if wee un-
'derſtand not that wee read, that is contained in the Books? 244
'What then? ſuppoſe thou underſtand not the deep and
'profound Myſteries of Scripture, yet can it not bee, but
'that much fruit and holines muſt come and grow unto
'thee by the reading. For it cannot bee, that thou
'ſhouldeſt bee ignorant in al things alike. For the holy
'Ghoſt hath ſo ordered and attempered the Scriptures, that
'in them, as wel Publicans, fiſhers and ſheepherds may find
'their edification, as great Doctors their erudition. For
'thoſe books were not made to vain glory, like as were
'the Writings of the Gentile Philoſophers, and Rhetori-
'cians, to the intent the makers ſhould bee had in admira-
'tion for their high ſtiles, and obſcure manner of writing;
'wherof nothing can bee underſtanded without a Maſter,
'or an Expoſitor. But the Apoſtles and Prophets wrot
'their books ſo, that their ſpecial intent and purpoſe
'might bee underſtanded and perceived of every reader:
'which was nothing but the edification or amendment of
'the life of them that read or hear it. Who is it, that
'reading, or hearing read in the Goſpel, *Bleſſed are they, that*
'*bee meek; Bleſſed are they, that bee merciful: Bleſſed are*
'*they, that bee of clean heart*, and ſuch other like places, can
'perceive nothing, except hee have a Maſter to teach him
'what it meaneth? Likewiſe the ſigns and miracles with
'al other hiſtories of the doings of Chriſt, or his Apoſtles,
'who is there of ſo ſimple wit and capacity, but hee may
'bee able to perceive and underſtand them? Theſe bee but

'excuſes and clokes for the rain, and coverings of their
'own idle ſlothfulnes. But ſtill ye wil ſay, I cannot under-
'ſtand it. What mervail? How ſhouldeſt thou underſtand,
'if thou wilt not read nor look upon it? Take the books
'into thine hands, read the whole ſtory, and that thou un-
'derſtandeſt, keep it well in memory: that thou under-
'ſtandeſt not, read it again and again. If thou can neither
'ſo come by it, counſail with ſome other that is better
'Learned. Go to thy Curate and Preacher, ſhew thy ſelf
'to bee deſirous to know and learn. And I doubt not but
'God ſeeing thy diligence and readines, if no man elſe
'teach thee, wil himſelf vouchſafe with his holy Spirit to
'illuminate thee, and to open unto thee that which was
'locked from thee. Remember the Eunuch of Candace
'Queen of Ethiopia: which albeit hee was a man of a wild
'and barbarous country, and one occupied with worldly
'cares and buſines, yet riding in his charet, hee was read-
'ing the Scripture. Now conſider, if this man, paſſing in
'his journey, was ſo diligent as to read the Scripture, what
'thinkeſt thou of like was hee wont to do ſitting at home?
'Again, hee letteth not to read, albeit he did not under-
'ſtand: What did hee then troweſt thou after that, when
'hee had learned and gotten underſtanding? For that thou
'mayeſt wel know that he underſtood not what hee read,
'harken what Philip ſaith there unto him. *Underſtandeſt thou*
'*what thou readeſt?* And hee nothing aſhamed to confeſs
'his ignorance, anſwered, *How ſhould I underſtand, having*
'*no body to ſhew mee the way?* Loe! when hee lacked one
'to ſhew him the way, and to expound to him the ſcripture,
'yet did hee read. And therefore God the rather pro-
'vided for him a guide of the way, that taught him to un-
'derſtand it. God perceived his willing and toward mind,
'and therfore hee ſent him a Teacher by and by. Ther-
'fore let no man be negligent about his own health and
'ſalvation. Though thou have not Philip alwayes, when
245 'thou wouldeſt, the holy Ghoſt, which then moved and
'ſtirred up Philip, will bee ready and not fail thee, if thou
'do thy diligence accordingly. All theſe things bee written
'for us, for our edification and amendment, which bee
'born towards the latter end of the world. The reading

'of the Scriptures is a great and ſtrong bulwark or fortreſs 'againſt ſin: the ignorance of the ſame is a greater ruine 'and deſtruction of them that wil not know it. That is the 'thing that bringeth in hereſie; that is it that cauſeth all 'corrupt and perverſe Living; that is it, that bringeth all 'things out of good order.

Hitherto al that I have ſaid, I have taken and gathered out of the foreſaid ſermon of this holy Doctor S. John Chryſoſtom. Now if I ſhould in like manner bring forth what the ſelf ſame Doctor ſpeaketh in other places, and what other Doctors and Writers ſay concerning the ſame purpoſe, I might ſeem to you to write another Bible, rather then to make a Preface to the Bible. Wherfore in few words to comprehend the largeneſs and utility of the Scripture, how it containeth fruitful inſtruction and erudition for every man, if any thing be neceſſary to be Learned, of the holy Scripture we may learn it. If falſhood ſhall be reproved, thereof wee may gather wherewithal. If any thing bee to bee corrected and amended; if there need any exhortation or conſolation, of the Scripture wee may wel learn. In the Scriptures bee the fat paſtures of the Soul; therein is no venomous meat, no unwholſome thing: they bee the very dainty and pure feeding. Hee that is ignorant, ſhal find there what hee ſhould learn. Hee that is a perverſe ſinner, ſhal there find his Damnation to make him to tremble for fear. Hee that laboureth to ſerve God ſhal find there his Glory, and the promiſſions of eternal life, exhorting him more diligently to labour. Herein may Princes learn how to govern their Subjects: Subjects obedience, Love and dread to their Princes. Huſbands how they ſhould behave them unto their Wives, how to educate their Children and Servants. And contrary the Wives, Children and Servants, may know their dutie to their Huſbands, Parents, and Maſters. Here may al maner of perſons, men, women, young, old, learned, unlearned, rich, poor, prieſts, Laymen, Lords, Ladies, officers, tenants, and mean men, Virgins, Wives, Widdowes, Lawiers, Merchants, Artificers, Huſbandmen, and al manner of perſons of what eſtate or condition ſoever they bee, may in this book learn all things what they ought to believe, what they

ought to do, and what they ſhould not do, as wel concerning Almighty God, as alſo concerning themſelves and al other. Briefly, to the reading of the Scripture none can bee enemy, but that either bee ſo ſick, that they Love not to hear of any medicine; or elſe that bee ſo ignorant, that they know not Scripture to bee the moſt healthful medicine.

The concluſion of the former part.

Therefore as touching this former part, I wil hear conclude, and take it for concluſion, ſufficiently determined and appoynted, that it is convenient and good the Scriptures to bee read of al ſorts and kinds of people, and in the vulgar tongue, without further allegations and probations for the ſame; which ſhal not need, ſince that this one place of John Chryſoſtom is enough, and ſufficient to perſuade al them, that bee not frowardly and perverſely ſet in their own wilful opinion. Specially now that the Kings Highnes, being Supreme Head next under Chriſt of this church of England, hath approved with his Royal aſſent the ſetting forth hereof. Which onely to al true and obedient Subjects ought to bee a ſufficient reaſon for the allowance of the ſame, without further delay, reclamation or reſiſtance, although there were no preface, or ôther reaſon herein expreſſed.

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The Kings Highneſs hath allowed the Scripture as neceſſary for us.

Therefore now to come to the ſecond, and latter part of my purpoſe. Here is nothing ſo good in this world, but it may bee abuſed, and turned from unhurtfull and wholſome, to hurtful and noiſome. What is there above better then the Sun, the Moon and the Stars? Yet was there, that took occaſion, by the great beauty and vertue of them, to diſhonour God, and to defile themſelves with idolatry, giving the honour of the Living God, and Creator of al things, to ſuch things as hee had created. What is there here beneath better then fire, Water, meats, drinks, mettals of gold, ſilver, iron and ſteel? Yet wee ſee daily great harm and much miſchief done by every one of theſe, as wel for lack of wiſdome and providence of them that ſuffer evil, as by the malice of them that work the evill. Thus to them that bee evil of themſelves, every thing ſetteth forward, and encreaſeth their evil: bee it of his own nature a thing never ſo good. Like as contrarily, to them that

ſtudy and endeavour themſelves to goodnes, every thing prevaileth them, and profiteth unto good; bee it of his own nature a thing never ſo bad. As S. Paul ſaith, *Hijs, qui diligunt Deum, omnia cooperantur in bonum. All things do bring good ſucceſs to ſuch as do love God.* Even as out of moſt venimous wormes is made Triacle, the moſt ſovereign medicine for the preſervation of mans health in time of danger. Wherefore I would adviſe you all, that come to the reading or hearing of this Book, which is the word of God, the moſt precious jewel, and moſt holy Relique, that remaineth upon earth, that yee bring with you the fear of God, and that yee do it with al reverence, and uſe your knowledg thereof not to vain glory of frivolous diſputation; but to the honour of God, encreaſe of vertue, and edification both of your ſelves and other.

And to the intent that my words may bee the more regarded, I wil uſe in this part the authority of S. Gregory Nazienzen, like as in the other I did of S. John Chryſoſtom. It appeareth, that in his time there were ſome, as I fear mee there bee alſo now at theſe dayes a great number, which were idle bablers and talkers of the Scripture out of ſeaſon, and all good order, and without any encreaſe of virtue, or example of good living. To them hee writeth al his firſt book *De Theologia*. Wherefore I ſhal briefly gather the whole effect, and recite it here unto you. 'There bee ſome, ſaith hee, whoſe not onely ears and 'tongues, but alſo their fiſts bee whetted, and ready bent 'al to contention and unprofitable diſputation, whom I 'would wiſh, as they bee vehement and earneſt to reaſon 'the matter with tongue, ſo they were al Ready and prac-'tive to do good deeds. But foraſmuch as they, ſub-'verting the order of al godlines, have reſpect onely to this 'thing, how they may bind and looſe ſubtil queſtions, ſo 'that now every marketplace, every alehouſe and tavern, 'every feaſthouſe, briefly, every company of men, every 'aſſembly of women, is filled with ſuch talk: Since the 247
'matter is ſo, ſaith hee, and that our faith and holy reli-'gion of Chriſt beginneth to wax nothing elſe, but as it 'were a Sophiſtrie, or a talking craft, I can no leſs do, 'but ſay ſomething thereunto. It is not fit, ſaith hee, for

'every man to diſpute the high queſtions of divinity, nei-
'ther is it to bee done at al times, neither in every audi-
'ence muſt wee diſcuſs every doubt: but wee muſt know
'When, to Whom, and How far wee ought to enter into
'ſuch matters.

'Firſt it is not for every man, but it is for ſuch as bee
'of exact, and exquiſite judgments, and ſuch as have ſpent
'their time before in ſtudy and contemplation; and ſuch
'as before have cleanſed themſelves as wel in ſoul as body,
'or at the leaſt endeavoured themſelves to bee made clean.
'For it is dangerous, ſaith hee, for the unclean to touch
'that which is moſt clean: like as the ſore ey taketh harm
'by looking upon the Sun.

'Secondarily, Not at al times, but when wee bee re-
'poſed, and at reſt from al outward dreggs and trouble;
'and when that our heads bee not encumbred with other
'worldly and wandring imaginations. As if a man ſhould
'mingle balm and dirt together. For hee that ſhal judg
'and determine ſuch matters and doubts of Scriptures,
'muſt take his time, when hee may apply his wits there-
'unto, that hee may thereby the better ſee and diſcern
'what is truth.

'Thirdly, When and in what audience? There, and
'among thoſe, that have been ſtudious to Learn. And not
'among ſuch as have pleſure to trifle with ſuch matters, as
'with other things of paſtime. Which repute for their chief
'delicates the diſputation of high queſtions, to ſhew their
'Wits, Learning and eloquence in reaſoning of high mat-
'ters.

'Fourthly, It is to bee conſidered how far to wade in ſuch
'matters of difficulty. No further, ſaith hee, but as every
'mans own capacity will ſerve him; and again no further,
'then the weakneſs or intelligence of the other audience may
'bear. For like as too great noiſe hurteth the ear, too much
'meat hurteth the mans body, heavy burthens hurt the bear-
'ers of them, too much rain doth more hurt then good to
'the ground; Briefly, in al things, too much is noyous: even
'ſo weak wits and weak conſciences may ſoon be oppreſſed
'with over hard queſtions. I ſay not this to diſſuade men from
'the knowledge of God, and reading, or ſtudying of the

'Scripture. For I ſay, that it is as neceſſary for the life
'of mans Soul, as for the body to breath. And if it were
'poſſible ſo to Live, I would think it good for a man to
'ſpend al his life in that, and to do none other thing. I
'commend the Law, which biddeth to meditate and ſtudy
'the Scriptures alway, both night and day; and ſermons
'and preachings to bee made, both morning, noon and
'eventide; and God to bee lauded and bleſſed in al times,
'to bedward, from bed, in our journeyes and all our other
'works. I forbid not to read, but I forbid to reaſon.
'Neither forbid I to reaſon ſo far as is good and godly:
'but I allow not that is done out of ſeaſon, and out of
'meſure and good order. A man may eat too much of
'hony, bee it never ſo ſweet; and there is time for every
'thing; and that thing, that is good, is not good, if it bee
'ungodly don. Even as a flower in winter is out of ſea-
'ſon; and as a womans apparel becometh not a man, nei-
'ther contrarily, the mans the woman: neither is weeping
'convenient at a Bridall, neither laughing at a Buriall. 248
'Now if wee can obſerve and keep that is comely and
'timely in al other things, ſhal wee not then the rather do
'the ſame in the holy Scriptures? Let us not run forth,
'as it were wild horſes, that can ſuffer neither bridle in
'their mouths, nor ſitter on their backs. Let us keep us
'in our bounds, and neither let us go too far on the one
'ſide, leſt we return into Egypt, neither too far over the
'other, leſt wee bee carried away to Babylon. Let us not
'ſing the ſong of our Lord in a ſtrange land: that is to ſay,
'Let us not diſpute the word of God at al adventures, as
'wel where it is not to bee reaſoned, as where it is: and
'as wel in the ears of them that bee not fit therefore, as
'of them that bee. If wee can in no wiſe forbear, but that
'we muſt needs diſpute, let us forbear thus much at the
'leaſt, to do it out of time and place convenient. And let
'us entreat of thoſe things, which bee holy, holily; and
'upon thoſe things that bee myſtical, myſtically, and not
'to utter the divine Myſteries in the ears unworthy to hear
'them: but let us know what is comely, as wel in our
'ſilence and talking, as in our garments wearing, in our
'feeding, in our geſture, in our going, in al our other be-

'having. This contention and debate about Scripture and 'doubts thereof, (ſpecially when ſuch as do pretend to bee 'the favourers and ſtudents thereof, cannot agree within 'themſelves,) doth moſt hurt to our ſelves, and to the fur-'thering of the cauſe and quarrells, that wee would not 'have furthered above al other things. And wee in this, 'ſaith hee, bee not unlike to them that being mad ſet their 'own houſes on fire, and that ſlay their own children, or 'beat their own parents. I mervail much, ſaith hee, to re-'count whereof cometh all this deſire of vain glory whereof 'cometh al this tongue-itch, that wee have ſo much de-'light to talk and clatter? And wherein is our communi-'cation? Not in the commendation of vertuous and good 'deeds, of hoſpitality, of love between Chriſtian brother 'and brother, of love between man and wife, of Virginity 'and chaſtity, and of almes towards the poor: not in 'Pſalmes and godly ſongs, not in lamenting for our ſins, 'not in the repreſſing the affections of the body, not in 'prayers to God. We talk of Scripture, but in the mean 'time we ſubdue not our fleſh by faſting, watching and 'weeping: we make not this life a meditation of death: 'wee do not ſtrive to bee Lords over our appetites and af-'fections: wee go not about to put down our proud and 'high minds, to abate our fumiſh and rancorous ſtomacks, 'to reſtrain our luſts and bodily delectations, our undiſ-'crete ſorrows, our laſcivious mirth, our inordinate looking, 'our inſatiable hearing of vanities, our ſpeaking without 'meſure, our inconvenient thoughts; and briefly, to re-'form our life and manners. But al our holines conſiſts in 'Talking. And wee pardon each other from al good 'living, ſo that wee may ſtick faſt together in argumenta-'tion; as though there were no mo wayes to heaven 'but this alone, the way of ſpeculation and knowledg, (as 'they take it,) but in very deed it is rather the way of ſuper-'fluous contention and ſophiſtication.'

Hitherto have I recited the mind of Gregory Nazianzen in that book, which I ſpake of before. The ſame Auᵭthor ſaith alſo in another place, 'that the Learning of a Chriſ-'tian man ought to begin of the fear of God, to end in
249 'matters of high ſpeculation: and not contrarily to begin

'with ſpeculation, and to end in fear. For Speculation, 'ſaith hee, either high cunning or knowledg, if it be not 'ſtayd with the bridle of fear to offend God, is daun-'gerous, and enough to tumble a man headlong down the 'hill. Therefore, ſaith hee, the fear of God muſt be the 'firſt beginning, and as it were an A. B. C. or an intro-'duction to all them, that ſhall enter into the very true and 'moſt fruitful knowledg of holy Scriptures. Whereas is 'the fear of God, there is, ſaith hee, the keeping of the 'Commandments, there is the cleanſing of the fleſh. Which 'fleſh is a cloud before the Souls ey, and ſuffereth it not 'purely to ſee the beam of heavenly light. Whereas is 'the cleanſing of the fleſh, there is the illumination of the 'holy Ghoſt, the end of al our deſires, and the very light, 'whereby the verity of Scriptures is ſeen and perceived.' This is the mind and almoſt the words of Gregory Nazianzen, Doctor of the Greek Church; of whom S. Jerome ſaith, that unto his time the Latine church had no Writer able to bee compared, and to make an even match with him.

Therefore to conclude this Latter part, Every man, that cometh to the reading of this holy book, ought to bring with him firſt and foremoſt this fear of Almighty God: and then next, a firm and ſtable purpoſe to reform his own ſelf according thereunto: and ſo to continue, proceed and proſper from time to time; ſhewing himſelf to bee a ſober and fruitful hearer and learner. Which if hee do, hee ſhall prove at length wel able to teach, though not with his mouth, yet with his Living and good example: which is ſure the moſt lively and affectuous form and manner of teaching. Hee that otherwiſe intermedleth with this book, let him be aſſured, that once hee ſhal make account therefore, when hee ſhal have ſaid to him, as it is written in the Prophet David, *Peccatori dicit Deus, &c. Unto the ungodly ſaid God, why doſt thou preach my Lawes, and takeſt my Teſtament in thy mouth? Whereas thou hateſt to bee reformed, and haſt been partakers with adulterers. Thou haſt let thy mouth ſpeak wickedneſs, and with thy tongue thou haſt ſet forth deceipt. Thou ſatteſt and ſpakeſt againſt thy brother, and haſt ſlandered thine own Mothers ſon. Theſe*

The concluſion of the latter part.

Pſal. 50.

things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch an one as thee ſelf, but I wil reprove thee, and ſet before thee the things that thou haſt done. O conſider this yee that forget God, leſt I pluck you away, and there bee none to deliver you. Whoſo offereth mee thanks and praiſe, hee honoureth mee, and to him that ordereth his converſation right, wil I ſhew the Salvation of God.

Praiſe bee to God.

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250 NUM. CV.

Bucer and others Learned ſtrangers from Lambeth to Cecyl, to prefer the Petition of ſome poor French Proteſtants to the Protector.

Clariſſimo Viro, Domino Sicilio, illuſtriſſimi Principis Protectoris Angliæ, à Secretis, Domino et amico ſummopere Colendo, et Chariſſimo.

Sir W. H. MSS. GRATIAM et benedictionem Domini noſtri Jeſu Chriſti, augeri tibi precamur, Vir ornatiſſime et religioſiſſime. Cum ſumma fide et ſtudio miniſtrare oporteat Chriſto Domino noſtro afflicto in membris ſuis, et noſtris, non debuimus officium noſtrum negare ijs captivis Domini, quorum cauſſam exponent hi Eccleſiæ Gallicanæ Miniſtri, Collegæ noſtri, et his ipſis fratribus et collegis noſtris, ut utróſque tuæ charitati commendaremus, id T. D. à nobis boni conſulet. Veniunt vero ad te hi Collegæ noſtri, juſſu Reverendiſſimi Domini, ac Patroni noſtri, Archiepiſcopi Cantuarienſis, rogatum, ut Captivorum illorum Supplicationem velis offerre Illuſtriſſimo Principi, D. Protectori, adjuncta tua commendatione; fidèmque faciunt, eos, quorum offerunt Supplicationem, nulla alia, quam Religionis cauſſa, patriam ſuam deſerere coactos, in hoc regnum veniſſe, tanquam ad Chriſti aſylum. Quod cum ita habere propter teſtium ſanctitatem, nihil dubitemus, D. T. quantum licet oramus, ut cauſſam horum Captivorum Chriſti apud Illuſtriſs. Principem, D. Protectorem, diligenter agas, et noſtras quoque illius

Celſitudini ſupplices preces, ad eam cauſſam offerre non graveris. Quod Chriſtus Dominus tibi cumulatè rependet. Cui Illuſtriſſimum Principem D. Protectorem, teque et tuos omnes etiam atque etiam commendamus. Lambethi XIII Auguſti, Anno MDXLIX.

Tui in Domino

Martinus Bucerus. Petrus Alexander.
Pet. Martyr. Paulus Fagius.

These Letters following, though they have no particular reference, yet being made use of in the former Memorials, I have thought fit to publish them with the rest.

NUM. CVI.

The Archbiſhop to the Secretary, concerning a French man, that deſired a Patent to tranſlate the Common prayer into French, and print it.

To my veray lovinge freunde Sir William Cecill, Knight, one of the Kings Majeſties principal Secretaries.

AFTER my verai hartie commendations. I thancke youe for your newes, but ſpeciallie for that ye advertiſe me, that the Kinges Majeſtie is in good health, wherin I beſeche God long to continue his highnes, as he hath twiſe (as I truſt) reſtored me to the ſame. Sir W. H. MSS.

It ſeamithe by your letters, that a peace ſhould be concluded betwixt themperor and Duke Morriſe, which whither it bee accordinge to tharticles, that afore ye ſent unto me, or otherwiſe, I woulde gladlie underſtande. The commoditie that might arriſe by printinge the boke of Common praier, and adminiſtration of Sacraments in the French tongue, (if any bee) I reckon it were meete that it ſhoulde come to theim, which have already taken pains in tranſlatinge the ſame. Which was firſt done by Sir Hugh Paullets commaundement and overſeen by my L. Chauncellor, and other at his appointment: and now altered accordinge 251

to that which muſt bee put in execution at the feaſt of All Saints next, at the appoinctment of my L. Chauncellor, by a learned Frenche man, a Doctor in Divinitie. And therfore needleſs of anny other to bee travailed in. Aug 26. 1552.

NUM. CVII.

Mention of Letters ſent by him to the Duke of Northumberland, excuſing his not proceeding in a Commiſſion. His reflexion upon the Newes.

To my Lovenge frende Sir William Cecil, Knight, and Secretary to the kyngs Majeſtie.

Sir W. H. MSS. AFTER my veray harty recommendations, and no leſſe thanks for your frendly letters, and advertiſements. Be you aſſured that I take the ſame in ſuch parte, and to procede of ſuch a frendly mynde, as I have ever loked for at your hands. Wherof I ſhal not be unmyndeful, if occaſion hereafter, ſhal ſerve to requite the ſame. I have written lettres unto my Lorde of Northumberlande, declarynge unto hym the cauſe of my ſtaye in the Commiſſion; which is bicauſe, that al the gentylmen and Juſtices of the peace of Kent, which be in commiſſion with me, be now at London. Bifore whoſe comynge home, if I ſholde procede without them, I myght perchaunce travel in vayne, and take more payne, than I ſholde do good. I have written alſo unto hym in the favour of Michael Angelo; whoſe cauſe I pray you to helpe ſo moche as lieth in you.

The Sophy and the Turke, themperor and the French kynge (not moch better in religion than they) rollynge the ſtone, or turnynge the whele of fortune up and downe, I pray God ſend us peace, and quyetnes with al realmes, as wel as among our ſelfes; and to preſerve the Kyngs majeſtie with al his councill. Thus fare you wel. From my howſe of Forde the xx day of November, Anno 1552.

Your aſſured.

T. Cant.

NUM. CVIII. 252

Signifying his deſire to have the good will of the Lord Warden, his neighbour.

To my lovyng frende Sir William Cecill Knyght, Secretary to the Kings Majeſtie. Yeve thies,

AFTER my harty commendations and thanks for your letters; ther is no man more loth to be in contention with any man, than I am, ſpecially with my Lorde Warden, my nere neighbour, dwellynge both in one contray, and whoſe familier and entier frendeſhippe I moſt deſier, for the quyetnes of the hole contray. For the example of the rulers and heades wil the people and membres followe. And as towchynge learned men, I ſhal ſende you my mynde with as moch expedition as I can, which by this poſte I can not do, evyn in the colde ſnowe fittynge opon coles untyl he be gone. But hartely fare you wel in the Lorde Jeſus. From Forde, the laſt day of November. Sir W. H. MSS.

Your Lovynge frende T. Cant.

NUM. CIX.

Deſiring Cecyl to enform him of the cauſe of Chekes indictment.

To my very Lovynge frende Sir William Cecyl Knight.

AFTER my very harty recommendations; Yeſter nyght I harde reported, that Mr. Cheke is indited: I pray you hartely, if you know any thynge therof, to ſende me knowledge, and wheruppon he is indited. I had grete truſt, that he ſholde be one of them, that ſholde fele the Queens grete mercie and pardon, as one who hath been none of the grete doers in this matier agaynſt her: and my truſt is not yet gone, excepte it be for his erneſtnes in religion. For the which if he ſuffre, bleſſed is he of god, that ſuffreth Sir W. H. MSS.

for his ſake, howſoever the worlde juge of hym. For what ought we to care for the jugement of the worlde, whan god abſolveth us? But alas, if any means cowde be made for hym, or for my Lorde Ruſſel, it were not to be omitted, nor in any wiſe neglected. But I am utterly deſtitute both of counſeil in this matter, and of power, being in the ſame condemnation that they be. But that onely thynge which I can do, I ſhal not ceaſſe to do, and that is only to pray for theym, and for my ſelfe, with al other, that be now in adverſity. Whan I ſaw you at the courte, I wolde fayne have talked with you, but I durſt not: nevertheleſs if you cowde fynde a tyme to come over to me, I wolde gladly commen with you. Thus fare you hartely well, with my Lady your wife. From Lambith this 14 day of this month of Auguſt.

Your own aſſured T. Cant.

READER,

MY reverend friend Mr. Wharton, as he formerly 253
encouraged and aſſiſted me in the foregoing Hiſtory, hath alſo further obliged me by the peruſal of it, and by communicating to me his ingenious and learned obſervations and animadverſions thereupon; which do highly deſerve to be made more public; and therefore are here gladly added by me (together with his letter) as a ſupplement to my book for the Reader's benefit.

To the Reverend Mr. STRYPE.

SIR,

AT the deſire of Mr. Chiſwell, our common friend, I have peruſed your Memorials of Archbiſhop Cranmer, *not without great ſatisfaction; being much pleaſed to ſee the actions of that excellent Prelate, and the affairs of the reformation of our Church, happily begun and carried on in his time, and by his conduct, diſpoſed in ſo clear a method. I have not been able to make my obſervations upon it with that exactneſs and fulneſs which I deſired, and you may perhaps expect; being at this time placed at a very great diſtance from all my papers and collections, and not enjoying the uſe even of ſuch printed books as would be neceſſary to this deſign: ſo that I have been forced to paſs by very many places of your hiſtory, wherein I have ſuſpected ſome error to have been committed, but could not either confirm or remove my ſuſpicion, for want of farther preſent evidence. However, I have noted ſeveral places, which at firſt reading appeared ſuſpicious, and after farther conſideration, were judged erroneous by me; although*

even in ſome of thoſe places I have only pointed at the error, not being able always to rectify it, without the aſſiſtance of books and papers, whereof I am now wholly deſtitute. Be pleaſed to accept of my performance herein with that candor, wherewith I read your book, and made the following obſervations; ſince I willingly profeſs, that the commiſſion of errors in writing any hiſtory, eſpecially of times paſt, being altogether unavoidable, ought not to detract from the credit of the hiſtory, or merit of the hiſtorian; unleſs it be accompanied with immoderate oſtentation, or unhandſome reflections upon the errors of others; from which imputation, that indifference and candor which appear throughout your whole work, wholly exempt you; although no hiſtory of thoſe matters or times, which I have ſeen, be wrote with equal exactneſs.

'PAGE 22. line 16. It is the ſenſe of an ingenious and 'learned friend of mine, that the pretended martyr Thomas 'Becket, though he died in vindication of the privileges of 'the Church, yet he was the firſt betrayer of the rights of his 'ſee; viz. of Canterbury. He made the greateſt breach upon 'the authority of the primacy of Canterbury, by reſigning
254 'the archbiſhoprick into the Pope's hands, and receiving it 'again from him, as the Pope's donation.'] Thomas Becket was not the firſt nor the chief betrayer of the rights of the ſee of Canterbury. The firſt and greateſt breach upon the authority of the primacy of that ſee was made by his predeceſſor William de Corboil, thirty-ſeven years before; who, after he had been fully inveſted in the archbiſhoprick of Canterbury by due authority, ſolicited and accepted the bulls of Pope Honorius, conferring it upon him as by papal gift, and other bulls, conſtituting him the Pope's Legate in England; whereby he ſubjected his own ſee, and the Church of England, to the authority of the ſee of Rome, which were before wholly independent of it.

'Page 29. line 34. The twelfth article of Cranmer's 'judgment of the unlawfulneſs of King Henry's marriage, 'is this: *We think that the pretended matrimony of King*

'*Henry, &c. hath been and is none at all.*'] You will pleaſe to conſider, whether the Latin words, *fuiſſe et eſſe nullum*, ſhould not have been rather tranſlated, *hath been and is null*; which is the canonical term expreſſing voidance in law.

Page 33. line 9. 'Licences were granted this year (1533.) 'to the Lady Guilford, and to the Marchioneſs of Dorſet in '1534, to have the euchariſt, &c. miniſtered to them in their 'private chapels. Whether indulged to them by the Archbi-'ſhop, the rather to free them from danger for not frequent-'ing their pariſh-churches, and for the avoiding the ſuper-'ſtitious and idolatrous worſhip there performed, &c. or only 'for the convenience of thoſe ladies, the reader hath li-'berty to judge.'] The Archbiſhop cannot be hence ſuppoſed to have countenanced any ſeparation from the parochial worſhip of that time, or to have inſinuated his judgment of the danger, ſuperſtition, or idolatry of the public worſhip then uſed; ſince ſuch licences were cuſtomary acts, very frequent before and at that time. Many hundreds of them may be found among the faculties granted by the predeceſſors of this Archbiſhop more than two hundred years upwards. Private oratories were then more uſed, and domeſtic chaplains entertained in much greater number than in latter times: yet none then preſumed to make uſe of either, without licence firſt obtained of their dioceſans: which diſcipline was formerly obſerved by all ſtrictly, and continued in great meaſure till the time of Archbiſhop Abbot, although now little regarded. So that hereby Archbiſhop Cranmer gave no occaſion for any ſuch conjecture as is here made, any more than Archbiſhop Parker did, when he granted a like licence to his own wife, although ſhe was no puritan, or ſeparatiſt from the eſtabliſhed worſhip.

Page 36. line 2. 'This year (1534.) all the learned and ſpi-'ritual men in England ſubſcribed to it with their hands, 'that the Pope hath no juriſdiction in this kingdom. The 'Archbiſhop's church in Canterbury began; for the Prior 'and Convent thereof ſolemnly ſubſcribed an inſtrument 'for aboliſhing the Pope's ſupremacy, &c. The original

'whereof is in a volume of the Cotton library.'] The right reverend the Biſhop of Saliſbury, in his Hiſtory of the Reformation, giveth two or three ſuch inſtruments of the ſubſcription of ſo many particular convents, and ſuppoſeth that no more remain, but that all the reſt were in the reign of Queen Mary deſtroyed by Biſhop Bonner, by virtue of a commiſſion granted to him for razing of ſcandalous records. In truth, all thoſe inſtruments do yet remain, and are a moſt authentic juſtification of the proceedings of the King in aboliſhing the papal ſupremacy. The originals of them do yet remain in their proper place, the King's Exchequer, into which they were at firſt returned, and where they have been hitherto kept. There are in my hands no leſs than one hundred ſeventy-five ſuch inſtruments, tranſcribed long ſince from thence, containing the ſubſcriptions of all the biſhops, chapters, monaſteries, colleges, hoſpitals, &c. of thirteen dioceſes. The ſubſcriptions of thoſe of the other nine dioceſes are to my certain knowledge yet remaining in another place, but I have not yet gained copies of them. Some of theſe inſtruments have been tranſcribed into the volume of the Cotton library here mentioned; but that is only a tranſcript, containeth not the originals, as is here ſuppoſed. Nor did the church of Canterbury begin the ſubſcription; for however the inſtrument of that church
255 may be placed firſt, upon account of the preeminence of it, the inſtruments of ſeveral religious houſes, even in that dioceſe, are dated before it.

Page 41. line 19. 'Nix Biſhop of Norwich died two years 'after, September 1534, and came in to be Biſhop in the year '1500.'] He died in the middle of January, $153\frac{5}{6}$; and was conſecrated Biſhop in April, 1501.

Page 46. line 3. 'The Archbiſhop began his provin-'cial viſitation *jure metropolitico*, the laſt year, 1534. It 'was ſomewhat extraordinary; for ſuch a viſitation had not 'been in an hundred years before.——The dioceſe of Win-'cheſter having been viſited but five years ago by his prede-'ceſſor Warham.'] The Archbiſhop, in his letter in anſwer to the Biſhop of Wincheſter, in the Appendix, page 704,

ſaith truly, that the dioceſe of Wincheſter was viſited by his predeceſſor Warham the third year before this. But when he addeth, that elſe it had not been viſited by any of his predeceſſors theſe forty years, he is to be underſtood cautiouſly. For although perhaps it had not been viſited by any Archbiſhop ſince the death of Biſhop Langton, which was in the year 1493, yet it had been viſited *metropolitico* by the Chapter of Canterbury, in the beginning of the year 1501. Again, when it is ſaid from Biſhop Stokeſly's letter in the Appendix, page 706. that ſuch a provincial viſitation had not been held by any of the Archbiſhop's predeceſſors in an hundred years before; this alſo is to be underſtood dexterouſly. For men in their juridical anſwers are wont to allege any thing which may ſeem to make for their cauſe, little regarding whether it be exactly true or no. It is true, the Archbiſhops of Canterbury had not for ſo long a time undertaken or performed a metropolitical viſitation of their whole province at one time; but they had often within that time viſited particular dioceſes *jure metropolitico*; which was a ſufficient precedent to the cauſe then in hand.

Page 51. line 25. 'Suffragan biſhops were not unuſual 'in the realm.—To give ſome inſtances of them.—Cer-'tain, bearing the title of Biſhops of Sidon, aſſiſted the Arch-'biſhops of Canterbury. One of theſe was named Thomas 'Wellys, Prior of St. Gregory's by Canterbury; he, being 'Archbiſhop Warham's chaplain, was ſent by him, &c.—'There was afterwards one Chriſtopher that bore that ti-'tle, and aſſiſted Archbiſhop Cranmer about theſe times '(1535.) in ordinations; and another Thomas, entitled alſo 'of Sidon, ſucceeded.'] It ſhould ſeem to be here ſuppoſed, that the ſuffragans of the dioceſe of Canterbury did then commonly take their titles from Sidon; whereas indeed none of them (ſave that Thomas Wellys here mentioned) was entitled from thence. As for Chriſtopher, he was not ſuffragan to the Archbiſhops of Canterbury; and that other Thomas of Sidon was in Cranmer's time ſuffragan to the Biſhops of London. That Thomas Wellys moreover, who was Prior of St. Gregory's, and titular Biſhop of Sidon,

was not chaplain to Archbiſhop Warham; for Archbiſhops never entertained regulars in the quality of chaplains. Archbiſhop Warham had indeed a chaplain of that name, but he was neither Prior nor Biſhop, but a ſecular, doctor of divinity, and rector of Chartham near Canterbury.

Page 52. line 3. 'Long before theſe, I find one William 'Botleſham Epiſcopus Navatenſis, anno 1382. at the convo-'cation in London, ſummoned againſt the Wicklivites.'] If this were a titular biſhop only, he had nothing to do in the convocation, nor any right to be ſummoned to it. That Willelmus Botleſham, Epiſcopus Navatenſis, was in truth no other than Willelmus Epiſcopus Landavenſis, Biſhop of Landaff, whoſe title of *Landavenſis* the ignorance or miſtake of the ſcribe changed into *Navatenſis*. By a like miſtake, very frequent in our ancient records, the Biſhop of Lincoln, *Lincolnienſis*, is corruptly ſtyled *Nicolienſis*.

Ibid. line 15. 'John Thornden, who was often commiſſary 'of Oxon, while Archbiſhop Warham was Chancellor of that 'Univerſity, was ſtyled Epiſcopus Syrinenſis.'] His name was John Thornton. Many years after him, Richard Thornden was ſuffragan biſhop in the dioceſe of Canterbury.
256 In Thornton endeth the catalogue of ſuffragan biſhops, which you could find, conſecrated before the time of Archbiſhop Cranmer, being in all ſeven. If it pleaſeth God to permit me to finiſh my *Anglia Sacra*, I ſhall exhibit a perfect ſucceſſion of ſuffragan biſhops in almoſt all the dioceſes of England, for about two hundred years before the Reformation.

Ibid. line 17. 'And hereafter we ſhall meet with a Biſhop 'of Hippolitanum, who aſſiſted Archbiſhop Cranmer at his 'ordinations.'] It will be hard to find ſuch a city as Hippolitanum in the world. We had in England many ſuffragan biſhops, who ſucceſſively aſſumed the title of Biſhops of Hippo, the ſee of the great St. Auſtin. Theſe were wont to ſtyle themſelves Hipponenſes; but ſome of them, not being ſo good grammarians, took the ſtyle of

Ypolitanenſes, and Hippolitanenſes; which latter appellation might give occaſion to the miſtake concerning a Biſhop of Hippolitanum.

Page 55. line 13. 'The King ſent to the Archbi-'ſhop to make Thomas Mannyng ſuffragan of Gipwich: 'who was accordingly conſecrated by the Archbiſhop.'] This Gipwich is no other than Ipſwich, the chief town of Suffolk, in Latin called Gipeſvicum and Gipwicum; from which place Mannyng, at his promotion to the office of a ſuffragan biſhop, took his title.

Page 58. line 13. 'This choice treaſure (the original book, 'containing the ſubſcription of the members of the con-'vocation to certain articles of religion) Sir Robert Cotton 'afterwards procured.—And at the bottom of the firſt 'page is written, *Robertus Cotton Bruceus*, by Sir Robert's 'own hand, ſignifying his value of this monument.'] Sir Robert did not by that ſubſcription of his name teſtify any extraordinary value of this volume; for he wrote the ſame words at the bottom of the firſt page of all, or almoſt all, the manuſcript volumes of his library.

Page 71. line 35. 'June——anno 1536. William Rugg 'was conſecrated Biſhop of Norwich. His conſecration is 'omitted in the regiſter. Probably he was conſecrated 'with Sampſon Biſhop of Chicheſter, who was confirmed 'June 10th.'] Rugg could not be conſecrated in June, for he was not confirmed till the 28th of that month; and the firſt Sunday after that day was July 2d. Biſhops were wont to be conſecrated on the next Sunday after their confirmation. So that it is moſt likely Sampſon was conſecrated June 11th; and Rugg, together with Warton of St. Aſaph, on July 2d.

Page 86. line 25. 'It was now forbidden by the Parliament, 'that the feaſt of St. Thomas a Becket, the pretended mar-'tyr, ſhould be celebrated any more.' He is alſo ſtyled Thomas a Becket, page 100. line 1. and 9. page 131. line 24, &c.] This is a ſmall error; but being ſo often re-

peated, deſerveth to be obſerved and corrected. The name of that Archbiſhop was Thomas Becket; nor can it other-
257 wiſe be found to have been written in any authentic hiſtory, record, calendar, or other book. If the vulgar did formerly, as it doth now, call him Thomas a Becket, their miſtake is not to be followed by learned men.

Page 87. line 20. 'June 24, anno 1537. John Bird 'was conſecrated ſuffragan of the ſee of Penrith, in Lan-'daff dioceſe; and Lewis Thomas ſuffragan Biſhop of the 'ſee of Salop.'] It ſhould have been ſaid, that Bird was conſecrated ſuffragan of the dioceſe of Landaff, with the title of Biſhop of Penrith; and Thomas conſecrated ſuffragan of the dioceſe of St. Aſaph, with the title of Biſhop of Shrewſbury, (not Salop;) for Penrith is no more in Landaff dioceſe, than Shrewſbury is in that of St. Aſaph. But it may be obſerved, that in the firſt act of Parliament made in this reign touching ſuffragan biſhops, certain titles were appointed, to which the ſaid ſuffragans ſhould be conſecrated, taken from ſeveral of the chief towns in England; but it was not required that the ſuffragan of any particular dioceſe ſhould take his title from ſome town in that dioceſe, but was left at liberty to take it from any town mentioned in that Act. Which was accordingly practiſed indifferently till the promulgation of the ſecond act concerning ſuffragans.

Page 89. line 9. 'The reaſon why Archbiſhop Cranmer 'all this while, that is, from the firſt making the act con-'cerning ſuffragans in the year 1534, to this time (1537,) 'had nominated none for ſuffragan to this ſee (Dover) till 'now, (when he nominated and conſecrated Richard Yng-'worth in December,) might be, becauſe there ſeemed to 'be a ſuffragan already, even the ſame that had been in the 'time of Archbiſhop Warham, namely, John Thornton, 'Prior of Dover; who was one of the witneſſes appointed 'by that Archbiſhop to certify what was found and ſeen 'at the opening of St. Dunſtan's tomb. Richard Thornden 'ſeems to have ſucceeded Yngworth in this office.'] St. Dunſtan's tomb was opened in April 1508, and Thornden

died not till the laſt year of Queen Mary: ſo that if to Thornton ſucceeded Yngworth, and to Yngworth ſucceeded Thornden, there will be no room for any of thoſe three Biſhops of Sidon, who were before in this hiſtory (page 51.) ſaid to have aſſiſted the Archbiſhops Warham and Cranmer in the quality of ſuffragan biſhops. For the very firſt of them, Thomas Wellys, was ſuffragan Biſhop after the year 1508. I know not when he was made ſuffragan, or when he died; but I am certain that he ſurvived the year 1511. As for Chriſtopher, and the other, Thomas, Biſhops of Sidon, they indeed were not the peculiar ſuffragans of the Archbiſhops of Canterbury, as I before ſaid.

Page 90. line 4. 'March 24, 1537, Henry Holbeach was 'conſecrated ſuffragan Biſhop of Briſtow, in the Biſhop of 'London's chapel, in the ſaid Biſhop's houſe, ſituate in 'Lambeth-marſh, by the ſaid Biſhop, &c.'] The Biſhops of London never had any houſe ſituate in Lambeth-marſh, but the Biſhops of Rocheſter at that time had; which houſe was ſoon after conveyed from the ſee of Rocheſter to the crown; and afterwards from the crown by exchange to the ſee of Carliſle, to which it now belongeth.

Page 123. line 21. 'In this conſecration (of Bonner 'Biſhop of London, anno 1540.) the Prior and Chap-'ter of Canterbury inſiſted, it ſeems, upon an ancient pri-'vilege of their church, which I do not find in this re-'giſter (that of Archbiſhop Cranmer) they had at other 'conſecrations done; namely, that the conſecration ſhould 'be celebrated at the church of Canterbury, and at no 'other church or oratory, without their allowance. And 'ſo, in a formal inſtrument, they gave their licence and con-'ſent.——The renewing of this their old pretended privi-'lege looked like ſome check to the Archbiſhop, and as 'though they required of him a ſort of dependence on 'them now more than before; and it ſhewed ſome ſecret 'ill-will towards him.'] This privilege was firſt granted to the Prior and Chapter of Canterbury by Thomas Becket, but afterwards more amply confirmed to them by St. Edmund the Archbiſhop, in the year 1235; from which time

to the preſent year 1540, I dare confidently aver, that no Biſhop of the province of Canterbury had been conſecrated by the Archbiſhops, or by any other by their commiſſion, in any church or place without the metropolitical church of Canterbury, without licence firſt deſired and obtained in writing from the chapter of Canterbury under their ſeal; if we except only two or three caſes between the years 1235, and 1300; which were the occaſions of great controverſies between the Archbiſhops conſecrating, and the Biſhops conſecrated, on the one part, and the Chapter of Canterbury on the other part; which yet always ended to the advantage of the Chapter, and the farther confirmation of their privilege herein. If theſe licences be not regiſtered in the Archbiſhops regiſters, it is not to be wondered at; it being not their concern to cauſe thoſe things to be enregiſtered, which were not eſſential to the confirmation or conſecration of the biſhops of their province, but related merely to the privileges of the Chapter of Canterbury. But they are all enregiſtered, and may be found in the regiſters of that Chapter. If therefore the Prior and Convent of Canterbury did at this time require Boner to take out ſuch a
258 licence before his conſecration, they thereby gave no more evidence of any ſiniſter deſign or ill-will againſt the Archbiſhop, than they had done at any time before to him or any of his predeceſſors for 300 years, whenſoever any biſhop of the province was to be conſecrated out of their church.

Page 136. line 9. 'Robert King, titular Biſhop Reonen, ſuf-'fragan to the Biſhop of Lincoln, was this year (1541.) con-'ſecrated Biſhop of Oxford. The date, or his conſecrators, 'I cannot aſſign, the act being omitted in the Archbiſhop's 'regiſter.'] Whenſoever a ſuffragan biſhop was promoted to any real biſhoprick, he had no need of any new conſecration, the character and order of biſhop having been all along as full, valid, and effectual in him, as in any biſhop whatſoever. So that in ſuch a promotion no other form was obſerved, than in the tranſlation of any biſhop from one dioceſe to another; *viz.* election and confirmation. But in this caſe not ſo much as that was neceſſary;

for the biſhoprick of Oxford being then newly erected, King, the firſt Biſhop of it, was to be put in poſſeſſion of it, not by any act of the Archbiſhop's, but by letters patents of the King, the founder of it; which letters were not iſſued out until the firſt day of September in the following year.

Page 159. line 21. 'The names of the chief actors (of a 'conſpiracy againſt the Archbiſhop) were Thornden, who 'lived in the Archbiſhop's family, and eat at his table, and 'with whom he uſed to converſe moſt familiarly.' So alſo page 173. line 21. 'Thornton, who was ſuffragan of Dover, 'the Archbiſhop made prebendary of his church, and 'whom he always ſet at his own meſs.' Page 171. line 34. 'Dr. Thornton, who was very great with the Archbiſhop, but 'ſecretly falſe to him.' Page 435. line 24. 'This had the 'ſuffragan of Dover, Dr. Thornton, done.'] In theſe and other paſſages of this hiſtory the names and perſons of Dr. Thornton and Dr. Thornden, both ſuffragans of the dioceſe of Canterbury, are confounded. John Thornton, Prior of Dover, was ſuffragan to Archbiſhop Warham, and died in his time. Richard Thornden was monk of Chriſt-Church, Canterbury, and at the diſſolution of that monaſtery in 1539, or 1540, and converſion of it into a college of ſecular canons, was conſtituted the firſt prebendary of it, and ſoon after made ſuffragan of the dioceſe, with the title of Biſhop of Dover; in which office he continued till his death, *ultimo Mariæ*. He never lived in the Archbiſhop's family, but in the monaſtery till the diſſolution of it; and after that conſtantly reſided upon his prebend and other benefices which he held in the dioceſe. You might perhaps find it noted, that the Archbiſhop always ſet him at his own meſs; which might give you occaſion to think that he ſometimes lived in the Archbiſhop's family: whereas indeed no more was meant thereby, than that the Archbiſhop was wont to ſhew to him extraordinary reſpect, whenſoever he attended him; for in thoſe days ſuffragan biſhops, however uſual, were treated with contempt enough, not wont to be admitted to dine at the Archbiſhop's own table in the hall of the Archbiſhop's palace. There were gene-

rally three tables ſpread in the Archbiſhop's hall, and ſerved at the ſame time: the Archbiſhop's table, at which ordinarily ſate none but peers of the realm, privy counſellors, and gentlemen of the greateſt quality. The almoner's table, at which ſate the chaplains, and all gueſts of the clergy beneath dioceſan biſhops, and abbots. The ſteward's table, at which ſate all other gentlemen. The ſuffragan biſhops then were wont to ſit at the almoner's table; and the Archbiſhop, in admitting his ſuffragan Thornden to his own table, did him an unuſual honour; which was therefore noted to aggravate the ingratitude of the man, conſpiring againſt the Archbiſhop.

Page 181. line 13. 'About this time (1544.) it was, I 'conjecture, that the King changed the Archbiſhop's coat 'of arms; for unto the year 1543, he bore his paternal 'coat of three cranes ſable, as I find by a date ſet under his 'arms, yet remaining in a window in Lambeth-houſe.'] Thoſe arms of Archbiſhop Cranmer, here mentioned to remain in a window in Lambeth-houſe, together with the arms of the other Archbiſhops ſucceeding to him ſince the
259 Reformation, and placed in the ſame window, were painted at the coſt of, and ſet up by my Lord Archbiſhop Sancroft, not many years ſince.

Page 201. line 12. 'One of the very firſt things that 'was done in King Edward's reign, in relation to the 'Church, was, that the biſhops, &c. ſhould be made to 'depend entirely upon the King and his council, &c. and 'ſhould take commiſſions from him for the exerciſe of their 'office and juriſdiction, and thoſe to laſt only during the 'King's pleaſure.—In this I ſuppoſe the Archbiſhop had 'his hand.—And therefore he began this matter with 'himſelf,—petitioning for ſuch a commiſſion,—which was 'granted to him, Feb. 7. 1546.'] This matter was not now firſt begun or done. The Archbiſhop and all the Biſhops of England had taken commiſſions from King Henry in the very ſame form, *mutatis mutandis*, in the year 1535.

Page 229. line 19. 'An Engliſh exile, naming himſelf 'E. P. in Queen Mary's days publiſhed again the Arch-'biſhop's book againſt Unwritten Verities, and prefixed to 'it a preface of his own.——I will add one paſſage taken 'out of this book, about the middle, whereby it may be 'ſeen what a clergy was now in England.—He makes a 'heavy complaint againſt the frequent practice of beaſtly 'ſins in the prieſts, adultery, ſodomy, &c. and that they 'never were puniſhed. *And in my memory*, (as he pro-'ceeds,) *which is above thirty years, and alſo by the informa-'tion of others, that be twenty years older than I, I could 'never learn that one prieſt was puniſhed.*'] Theſe exiles are a ſort of men who generally write with paſſion and prejudice againſt their own country; ſo that ordinarily little more credit is to be given to their information, than to the intelligence of deſerters from an army. I am ſure he hath ſhamefully belied the clergy of England in accuſing them of the frequent practice of ſuch beaſtly ſins, and then affirming that he could never learn that one prieſt was puniſhed for it in the ſpace of fifty years before that time. It is true, that crimes of incontinence, as ſuch, eſpecially in the clergy, were then cognoſcible and puniſhable only by the eccleſiaſtical law, and in the ſpiritual courts; but rapes were, then as well as now, in clergymen as well as laymen, triable and puniſhable at common law. And of this the laity took ſuch malicious advantage, immediately before the Reformation, that they were wont to pretend all acts, and even indications of incontinence in clergymen, to be ſo many rapes, and to indict them as ſuch: inſomuch that ſcarce any aſſizes or ſeſſions paſſed at that time, wherein ſeveral clergymen were not indicted of rapes, and a jury of laymen empannelled to try them, who would be ſure not to be guilty of ſhewing overmuch favour to them in their verdicts. Neither was the eccleſiaſtical authority then ſo remiſs (as is pretended) as not to have puniſhed any one prieſt for incontinence within the ſpace of fifty years before: if I had my papers by me, I could produce examples of many incontinent clergymen puniſhed and deprived by their ordinaries within that time. About this very time wherein this preface was wrote, Dr. Weſton, although

otherwiſe a man of great note and intereſt among the Popiſh party, was deprived of the deanery of Windſor, for a ſingle act of incontinence; and about twenty years before this, Stokeſly Biſhop of London is by John Bale reported to have deprived John Lord Abbot of Colcheſter for an horrible act of incontinence. Indeed I know Bale to have been ſo great a liar, that I am not willing to take any thing of that kind upon his credit; however, his teſtimony may ſerve well enough againſt ſuch another foul-mouthed writer as this E. P. ſeems to have been.

Page 229. line 34. 'The Archbiſhop ſupplied the city 'of Canterbury with ſtore of excellent learned preach-'ers, Turner, the two Ridleys, Becon, &c.'] Turner never was preacher in ordinary at Canterbury, but at Chartham near Canterbury. He is ſaid indeed afterwards in this Hiſtory to have been one of the ſix preachers of the church of Canterbury; which may be true: yet to preach there three or four ſermons in a year, upon ſo many holidays, is not a ſufficient ground to ſay, that that city was ſupplied with ſuch or ſuch preachers.

260 Page 234. line 16. 'The Univerſity of Cambridge la-'boured under great ſuſpicions of being ſpoiled of its re-'venues; ſhe having obſerved how thoſe of her ſiſter, the 'church, were daily invaded by ſecular hands.'] The Univerſity hath ever been ſo dutiful, as to own the church to be her mother.

Page 261. line 22. 'Farrar was conſecrated Biſhop 'of St. David's, by Thomas Archbiſhop of Canterbury, 'endued with his pontificals.'] The latter words are a tranſlation of *pontificalibus indutus*, which ſignifies no other than being inveſted or attired in his epiſcopal habit.

Page 262. line 23. 'Biſhop Farrar hearing of great cor-'ruption among thoſe belonging to the chapter of the 'church of Carmarthen, and chiefly Thomas Young, chaunt-'er, after Archbiſhop of York, &c.'] I ſuppoſe the chapter

of the church of St. David's is here meant; for there was no ſuch church at Carmarthen; and Young was at this time Precentor of St. David's.

Page 297. line 31. 'Biſhop Ridley, at his entrance 'upon the ſee of London, was exceeding wary not to do 'his predeceſſor Bonner the leaſt injury, but rather did 'many kindneſſes to his mother, ſervants, and relations; 'he continued Bonner's receiver, one Staunton, in his 'place.'] In this laſt caſe Ridley could not give any evidence of kindneſs or unkindneſs; for Staunton held his place of receiver by patent for life.

Page 321. line 14. 'The council ſitting at Greenwich, 'the Biſhop's (Gardiner of Wincheſter) ſervants came, and 'deſired that certain of them might be ſworn upon certain 'articles for witneſs on his behalf. And if they might not 'be ſworn, &c. And they were allowed.'] From this relation any reader would imagine, that the Biſhop's ſervants deſired that themſelves might be ſworn in behalf of their lord and maſter; whereas in the council-book (from whence this matter is reported) it is plain, that they deſired that ſome of the privy counſellors might be ſworn, or at leaſt be obliged to declare upon their honour what they knew of the matter then in queſtion, in favour of the Biſhop.

Page 383. line 9. 'This Scory (Biſhop elect of Ro-'cheſter) was at firſt preferred by the Archbiſhop to be one 'of the ſix preachers at Canterbury, and always continued 'firm for the purity of religion, and endured trouble for it. '—He was a married man, and ſo deprived at the be-'ginning of Queen Mary's reign, fled beyond ſea, &c.'] Scory was ſo far from continuing always firm to the purity of religion, that in the beginning of Queen Mary's reign he reconciled himſelf to the ſee of Rome, ſubmitted himſelf to Biſhop Bonner, made a formal recantation, and did open penance for his marriage; however, afterwards he reſumed his former principles, when he had got beyond ſea.

Page 387. line penult. 'All this I have related of 'this divine, (Dr. John Redman, who died in 1551,) that 'I may in ſome meaſure preſerve the memory of one of the 'learnedeſt men of his time; and lay up the dying words 'of a Papiſt, ſignifying ſo plainly his diſlike and diſallow-'ance of many of their doctrines.'] I cannot imagine why Dr. Redman ſhould be accounted or called a Papiſt at the time of his death, who had all along lived, and then died, in the communion of the eſtabliſhed church, and had but little before joined with the Archbiſhop, and other biſhops and divines, in compiling the Book of Common-Prayer. If becauſe he had once held the popiſh doctrines concerning juſtification, the ſacrament of the altar, &c.; with equal and for the ſame reaſon Cranmer himſelf, and all the biſhops and eminent divines of that time, may be called Papiſts: or if it was becauſe he judged it unlawful for any prieſt to marry a ſecond time, (as is related page 223.) he therein followed the canons and received doctrines of the ancient church, and hath many learned and worthy divines of our own time and church concurring with him in the ſame opinion.

261 Page 394. line 13. 'The other was Richard Turner, 'in former time Curate of Chartham in Kent, and com-'monly called Turner of Canterbury, living in the fa-'mily of Mr. Morice, the Archbiſhop's ſecretary, who held 'the impropriation of that parſonage, and had preſented 'this man to the vicarage.'] It would be very ill for me, if the parſonage of Chartham were impropriate: it never yet was, and, as I hope, never ſhall be in the poſſeſſion of any layman. Mr. Morice only held it at that time by leaſe of Richardſon, the Rector of it, with obligation to provide and pay a curate, which was this Turner.

Page 395. line 10. 'And this I judge to be that Turner, 'whom the Archbiſhop nominated for Ireland, (to the arch-'biſhoprick of Armagh,) having lived long in his dioceſe, 'and ſo well known to him; and whom he had, I ſuppoſe, 'removed to Canterbury, to a prebend, or ſome other pre-'ferment there.'] He never was Prebendary of Canterbury.

Page 401. line 11. 'While King Edward was in his 'progreſs, (1552,) ſome about his perſon, to make the 'better way for their ſacrilegious deſigns, and to make the 'King the more inclinable to lay hands on the epiſcopal de-'means, or at leaſt to clip and pare them, buzzed about 'rumours, &c.——This Sir William Cecyl, the Secretary, 'who was now with the King, laboured to hinder; for he 'was a very great favourer, as of the reformed clergy, ſo 'of their eſtate and honours.'] He gave but bad evidence of ſuch favour to the clergy and eſtate of the church, when, many years after this, (the revenue of the church being then alſo much more diminiſhed than it was at the time of this deſign,) he tore away from the biſhoprick of Peterborough the far better part of the lands and revenues wherewith it had been endowed; which he effected by procuring Biſhop Scamler to be tranſlated from thence to Norwich; which tranſlation, by the baſeneſs of that Biſhop, conſpiring with the ſacrilegious greedineſs of two potent courtiers, was the ruin of both thoſe biſhopricks.

Page 438. line ult. 'So on the day appointed, Aug. 27, '1553, the Archbiſhop, together with Sir Thomas Smith, 'King Edward's ſecretary, and Dr. May, came before the 'Queen's commiſſioners; and the Archbiſhop brought in 'his inventory. We are left to gueſs what he was now 'cited for. I ſuppoſe it was to lay to his charge hereſy, 'and his marriage.'] It was undoubtedly to charge him with treaſon, for what he had done in the buſineſs of Queen Jane; which the appearance of Smith and May at the ſame time with him confirmeth. It was too early yet to object to him either hereſy or marriage.

Page 443. line 14. 'Cuthbert Biſhop of Durham, for-'merly deprived, was reſtored. Edmond Boner, Biſhop of 'London, reſtored: Nicolas Ridley being removed from the 'ſaid ſee, and caſt into priſon, &c.'] Theſe words are ſaid to be verbatim deſcribed out of the regiſter of the church of Canterbury. I know not, Sir, whether you inſpected that regiſter with your own eyes; but I aſſure you, that regiſter relateth the matter otherwiſe; *viz.* that Boner was

reſtored to the ſee of London, then canonically void by the tranſlation of Ridley, the Biſhop of it, to the ſee of Durham, (made in the very end of King Edward's reign;) and that Tunſtall was reſtored to Durham, void by the deprivation of Ridley, deprived thereof for hereſy and ſedition.

Page 443. line 24. 'How they proceeded with the clergy 'in general for being married, may be meaſured, &c.— '*Some were deprived, never convict nor called*, (I uſe the 'words of an author that then lived, Dr. Parker.)—*Some 'induced to reſign upon promiſe of penſion; and the promiſe, 'as yet, never performed.*'] Over againſt theſe latter words are placed in the margent the names of Dr. Ponet, Tayler, Parker. Of Ponet and Tayler it had been ſaid immediately before, in this and the foregoing page, that they were deprived of their biſhopricks. If then they were deprived, they were not induced to reſign upon promiſe of penſion. Of Poinet particularly it was related from the regiſter of Canterbury, that *he was ejected, and impriſoned, and de-*
262 *prived of epiſcopacy for being married.* I ſuppoſe the words of the regiſter are *privatus epiſcopatu*, which ought to be rendered, *deprived of his biſhoprick* (*viz.* of Wincheſter,) not of epiſcopacy; for the order is indelible, and ſo allowed to be by thoſe who deprived him. The cauſes of Tayler's deprivation are reported from the ſame regiſter; but marriage is not mentioned among them. Nay, we are aſſured by undoubted teſtimony, (*vide ſupra*, page 222.) that he never was married. Farther, this account, ſaid to be taken from the words of Dr. Parker, is not his, but they are the words of the anonymous large Defence of Prieſts' Marriage, publiſhed by him.

Page 456. line 3. 'In the firſt year of Queen Mary, a 'very foul ſcandal was blown about of her, that ſhe was with 'child by Biſhop Gardiner; however it was raiſed, whe-'ther of her enemies, to render her odious, or of ſome 'zealots of popiſh religion, to ſhew the deſire they had of 'her matching with him.'] It will be very difficult to perſuade the world, that any zealots of the popiſh religion,

who are ſo prejudiced againſt the marriage of the clergy, ſhould deſire the marriage of a Queen, whom they loved ſo much, with a Biſhop of their own communion, whom they no leſs admired.

Page 464. line 12. 'Cardinal Pole, in anſwer to both 'Queen Mary's letters, thought fit to ſend his mind at 'large by his meſſenger Thomas Goldwel; who was once, 'if I miſtake not, Prior of the church of Canterbury; but 'long ſince fled out of England, and lived with Pole, and 'by the Queen afterwards preferred to the biſhoprick of 'St. Aſaph.'] The Prior of Canterbury, and Biſhop of St. Aſaph, had nothing common but their names. The one was a regular, the other a ſecular. The firſt, doctor of divinity before the other was born, and dead before the other was made Biſhop.

Page 471. line 18. 'This is ſome account of the church 'of Canterbury's doings, in purſuance of the Queen's in-'ſtructions before mentioned; *viz.* againſt the married 'clergy.'] This account relateth only the proceedings of that chapter againſt the married clergy, members of the cathedral church, or incumbents within the deanery of the Arches. The ſame regiſter of that church (from whence this account is taken) relateth at large their proceedings againſt all the married clergy within the whole dioceſe of Canterbury, and in the other deaneries of the peculiar juriſdiction of that ſee.

Page 472. line 28. 'Bernard Ochin, prebendary of Can-'terbury.' So alſo page 574, &c.] His name was Bernardinus, a man ſufficiently known.

Page 474. line 34. 'The ſaid Poinet, late Biſhop of Win-'cheſter, but now an exile, very learnedly anſwered this 'book (of Dr. Martin againſt Prieſts' Marriage) in two 'ſeveral treatiſes.———The ſecond treatiſe he lived not to 'finiſh: but the copy falling into the hands of Matthew 'Parker, Archbiſhop of Canterbury, he publiſhed it, in the 'beginning of Queen Elizabeth's reign, with very large and

'excellent additions of his own.' The ſame book is aſcribed to Poinet, p. 475. line 24; with ſome doubt, page 473. line 30. page 75, 99. &c.] This book was moſt certainly none of Poinet's; for the author of it ſaith of himſelf, more than once, that he was a layman; had deſigned indeed to enter into holy orders, but was prevented by the death of King Edward, and the iniquity of the times ſuc-
263 ceeding to it. He lived in or about either Norwich or Lincoln; and died before the end of Queen Mary's reign. Archbiſhop Parker, in publiſhing it, did not adjoin his own additions to all the printed copies, but only to a few of them.

Page 475. line 29. 'The other thing thought hard 'concerning theſe orders taken with the married clergy 'was, that, after theſe poor men had thus done their 'penances, the impoſers of theſe penalties were not ſo 'good as they pretended they would be, &c. towards them, 'not reſtoring them to their miniſtration.'] This is not univerſally true. All ſecular married clergymen, who deſired it, were reſtored after ſuch penance undergone, unleſs ſome other great demerit intervened. But no regulars could obtain that favour; marriage in them being accounted apoſtaſy from their vow and order.

Page 529. line 19, &c. 'Latimer's character is beſt taken 'from them who beſt knew him, and lived in his time. 'One of theſe (Thomas Becon) thus ſpeaks of him, while 'he was yet alive, in the beginning of King Edward. *La-* '*timer was very famous for the ſincerity and goodneſs of* '*his evangelical doctrine; which, ſince the beginning of his* '*preaching, had in all points been ſo conformable to the teach-* '*ing of Chriſt and his Apoſtles.——His fame began to* '*grow apace, while he was at Cambridge, ſome years before* '1530, *doing abundance of good there among the ſtudents by* '*his ſermons.——Before them he did, by invincible argu-* '*ments, &c. prove, that the holy Scriptures ought to be read* '*in the Engliſh tongue of all chriſten people, whether they* '*were prieſts or laymen, &c.*'] Good Mr. Becon did herein want true information, or hath impoſed upon his

readers. Latimer was ſo far from maintaining this doctrine ever ſince the beginning of his preaching, that he was one of thoſe divines who (being deputed by the Univerſity of Cambridge) joined with Archbiſhop Warham, and other biſhops and divines, in condemning all Engliſh tranſlations of the Scripture; and ſolemnly ſubſcribed this determination: *The publication of the holy Scripture in the vulgar tongue, is not neceſſary to Chriſtians; and the King's Majeſty and the biſhops do well in forbidding to the people the common uſe of the holy Scripture in the Engliſh tongue.* This was done in the year 1530.

Page 550. line 27. 'The Queen would not alter her 'determination to have Archbiſhop Cranmer burnt, by the 'inſtigation, as I ſuppoſe, of Pole the legate.'] I would not have remitted you to ſo obſcure an author as Anthony Harmer, if yourſelf had not mentioned him in your Preface. He hath offered ſome reaſons, (in his Specimen, page 144.) not altogether contemptible, to clear Cardinal Pole from this imputation. I am ſo charitable as to be willing at leaſt to aſſent to his reaſons; yourſelf can better judge of the validity of them.

Page 571. line 7. 'Among Archbiſhop Cranmer's writ-'ings are reckoned, (from Bale,) Letters to learned Men, 'one book; and thereto is added, *This I cannot hear any* '*tidings of.*'] The Archbiſhop's Letters to learned Men never were, either by himſelf or others, collected into one or more books, eſpecially at that time. But it was Bale's fooliſh way to account to every great man, whom he hath placed in his rhapſody of writers, *one book of epiſtles.*

Epiſt. Dedicat. page iii. line 1. 'The judgment of Arch-'biſhop Arundel was for the tranſlation of the Scriptures 'into the vulgar tongue, and for the laity's uſe thereof. 'For he, preaching the funeral ſermon of Queen Anne in '1392. commended her particularly for her ſtudy of the 'holy Scriptures, as I find by an ancient MS. fragment, 'formerly belonging to the church of Worceſter, &c.']

This MS. fragment hath been often publiſhed. And Arundel, when he preached this ſermon, was not Archbiſhop of Canterbury, nor one of Cranmer's predeceſſors, as is here ſuppoſed. But, after all, the judgment of Archbiſhop Arundel in this caſe is better declared by an authentic decree, than by a rhetorical paſſage in a ſermon, wherein he was obliged to commend the deceaſed Queen. He was ſo far, then, from favouring the tranſlation of the Scriptures into the vulgar tongue, or the uſe of them by the laity, that, in the year 1408, he made this famous decree in the ſynod of Oxford; *Periculoſa res eſt, &c. It is a dangerous thing to tranſlate the holy Scripture.——We decree therefore and ordain, that henceforth no man by his own authority tranſlate any book of holy Scripture into the Engliſh, or any other tongue, by way of book, libel, or treatiſe; and that no ſuch book or tranſlation be read by any one, upon pain of the higher excommunication.* I might alſo obſerve to you, that the caſe of Archbiſhop Chichely, which you had mentioned immediately before this, is miſtaken, he doing therein nothing more than what was uſual; as alſo the caſe of Archbiſhop Iſlip, who decreed, in the caſe by you mentioned, nothing but what was conſonant to the rules of canon law, and the papal definitions; it being a rule in both,
264 that *Simplex votum impedit matrimonium contrahendum, ſed non dirimit contractum.* But I fear I have been too long already. I will only put you farther in mind, that when, in the following pages, you compare the Archbiſhops of Canterbury preceding to, and ſucceeding the Reformation, and accuſe the former to have minded chiefly *great worldly pomp and appearance;* but praiſe the latter *for regarding little or nothing the vain ſhews of exterior grandeur and glory*; the compariſon is not altogether juſt: for Parker and Whitgift (whom you chooſe to inſtance in) lived in as great ſtate, pomp, and magnificence, and were attended with as large a retinue, as moſt of their predeceſſors. And that in your Preface, page xvi. inſtead of *an Auguſtine monk of Canterbury*, ſhould be ſubſtituted, *a monk of St. Auguſtine's in Canterbury*. And laſtly, that, page xxi. Edward Howes ſhould (if I miſtake not) be changed into Edmund Howes.

Theſe, Sir, are the only errors which I have diſcovered in your hiſtory. That the obſervation of them may in any meaſure contribute to the illuſtration of your work, (as I doubt not but your work will highly contribute to the information of the curious, and the juſtification of our Reformation,) is the hearty deſire of,

SIR,

Your moſt humble Servant,

HEN. WHARTON.

Novemb. 13, 1693.

ADDENDA.

No. I. *A Liſt of Manuſcripts, preſerved in the Library at Lambeth Palace, relating to Archbiſhop Cranmer.*

No. II. *Proceſſus contra Thomam Cranmer.*

No. III. Supplement to *Cardinal Pole's Inſtructions for his Meſſenger to the Queen.*

ADDENDA,

No. I.

A List of Manuscripts, preserved in the Library at Lambeth Palace, relating to Archbishop Cranmer.

THE Regiſter of Archbiſhop Cranmer, which is a folio volume, on vellum, of 434 leaves. The Indexes to this Regiſter form three volumes in folio, containing nearly a thouſand pages. Under the article *Cranmer*, the Index extends from p. 257. to p. 266. incluſive. The Cartæ Miſcellaneæ contain alſo matters of regiſtration, during his Primacy, ſuch as Viſitations, Commiſſions, and Licences; as well as Exchanges of Lands and Manors between him and King Henry the Eighth; and likewiſe King Edward the Sixth's grant to him to keep one hundred men in his retinue. From his Regiſter there are ſome Extracts in Henry Wharton's Manuſcripts, which are preſerved in this Library.

N°. 577.

Copy of Archbiſhop Cranmer's Letter to Secretary Cromwell concerning his ſtyle of *Totius Angliæ Primas*. fol. 97.

N°. 585.

Bulla Pauli Papæ mandans depoſitionem et degradationem Thomæ Cranmer, Archiep. Cantuar. (Copy.) pag. 657.

N°. 884.

Orders and Statutes of Houſhold obſerved in the Houſe of Tho. Cranmer, sometime Lo. Archebiſhop of Canterbury.

N°. 1145.

A Copy of the ſaid Orders and Statutes.

N°. 1107.

Codex chartaceus in folio, foliorum 219.

Entitled, Collectiones ex Jure Canonico cum aliis. Abp. Cranmer's Collections of Lawe.

The Contents are beſides,

De Sacramentis. fol. 84.

De Sacramento Unctionis Extremæ. fol. 95.

Confutatio Articulorum quorundam impiorum, quos prætendunt Anabaptiſtæ. fol. 97.

De Sanctorum Veneratione. fol. 116.

De Imaginibus. fol. 121. b.

The Right Uſe of Images. fol. 125.

De Juſtificatione, (on the firſt leaf of which, *D. Redman,*) fol. 137.

De Bonis Operibus et Perſeverantia. fol. 147.

For the generall counſaill. Signed by T. Cantuarien'. Cuthbertus Dunelmenſis, Jo. Batho-Wellenſis, Thomas Elien'. fol. 163.

Proceſs in the Cauſe of W. Chaterys, Clerk. fol. 165.

Ceremonies to be uſed in the Churche. fol. 167.

Forma Actorum ſuper condemnatione certorum Articulorum quos Joannes Wyclif hæreticus ſcripſit et ſuſtinuit. fol. 203. (Copy.)

Litera pulchra miſſa ad Papam Bonifacium VIII. ſuper eo quod ipſe ſcripſerat Regi, quòd nedum in ſpiritualibus ſic etiam in temporalibus ſibi ſuberat. fol. 213. (Copy.)

Litera ſive Bulla miſſa per Bonifacium Papam Regi Philippo pulchro. fol. 214. (Copy.)

Copia literarum miſſarum (anno 1531.) à Johanne duce Saxoniæ et aliis illi adhærentibus ad ſereniſſimum regem Angliæ et ad regem Franciæ. fol. 216.

N°. 1108.

Codex chartaceus in folio, foliorum 181.

Entitled, Sententiæ doctorum virorum de Sacramentis. Abp. Cranmer's Collections of Divinity.

The Contents are theſe:

How many Sacraments there be inſtituted by Chriſt in the New Teſtament, &c. fol. 1.

Certeyne peticions and requeſts made by the Clergie of the Lower Houſe of the Convocation to the Abp. of Canterb'. &c. fol. 2.

The Anſwers to the Queſtions concerning the Sacraments. Lincolnienſis, fol. 6. Cantuarien'. fol. 8. Roffen'. fol. 10. Ric. Cox, fol. 11. John Tayler, fol. 13. Richarde, buſhopp of Coventrie and Litchfelde, fol. 15. W. Meneven'. fol. 17. Ric. Cox, fol. 18. Dunelmen'. fol. 19. Sariſburien'. fol. 23. Briſtollen'. fol. 25. Eboracen'. fol. 29. Elien'. fol. 31. Carliolen'. fol. 33. London, Worceſt', Hereford, Norvicen', Ciceſtren', Aſſaven'. fol. 37.

De auctoritate excommunicandi. fol. 46.

De auctoritate epiſcopali in corrigendis vitiis et coercendis improbis. fol. 49.

Merita Sanctorum. fol. 52.

Oratio efficacior propter meritum orantis. fol. 57.

De Fide. fol. 58.

Anſwers again reſpecting the Sacraments. fol. 69. The firſt ſigned, *T. Cantuarien'. This is myn opinion and ſentence at this preſent, which I do not temeariouſly defyne, but do remytt y^e^ iudgement thereof holly vnto your maieſtie.* The anſwers of other Biſhops and Divines extend to fol. 133.

Recapitulation or repreſentation of the agreement or diſagreement of the preceding anſwers. Lat. and Eng. fol. 134.

Collectiones de Divortio. fol. 144. ad fin.

N°. 1136.

Codex membranaceus in folio, paginarum 36.

Proceſſus contra Thomam Cranmer, Archiep'. Cantuar'. A. D. 1555. *Of this Manuſcript an account has been given in the Advertiſement to this edition of the Life of Cranmer; and a Copy of the Manuſcript forms the next Article.*

ADDENDA.

No. II.

Processus contra Thomam Cranmer.

REVERENDISSIMO in Chriſto patri et domino domino Jacobo miſeracione divina tituli ſancte Marie in via ſacroſancte Romane eccleſie preſbitero Cardinali de Puteo nuncupato cauſeque et cauſis ac partibus infraſcriptis Judice ac Commiſſario a ſanctiſſimo domino noſtro Papa ſpecialiter deputato ſeu alii veſtro in hac parte Surrogato ſive ſurrogando cuicunque, Veſter humilis Jacobus permiſſione divina Gloceſtrenſis Epiſcopus ac veſtre reverendiſſime paternitatis immo verius ſanctiſſimi domini noſtri Pape vigore literarum commiſſionalium preſentibus annex' Commiſſarius ſive Subdelegatus ſufficienter et legitime deputatus omnimodas obediencias et reverencias tanto reverendiſſimo patri ac ſedi apoſtolice debitas cum omni ſubjectionis honore. Ad noticiam veſtram deducimus et deduci volumus veſtreque reverendiſſime paternitati ſignificamus et certificamus per preſentes, Quod die lune nono viz. die menſis Septembris anno Domini milleſimo quingenteſimo quinquageſimo quinto indictione decima tercia pontificatus ſanctiſſimi in Chriſto patris et domini noſtri domini Pauli divina providentia Pape quarti anno primo, in eccleſia parochiali dive Virginis Marie in Oxonia in providi et circumſpecti viri magiſtri Johannis Clerk ſedis apoſtolice auctoritate Notarii publici et teſtium in actis hujus diei ut inferius ſtatim apparebit preſenciis coram nobis ad effectum infraſcriptum judicialiter et pro tribunali ſedentibus, Comparens et perſonaliter conſtitutus preclarus et venerabilis vir magiſter Johannes Story legum doctor quaſdam literas veſtras commiſſionales veſtre pater-

nitatis reverendiſſime immo verius apoſtolicas preſentibus annex' ſigillo veſtro cera rubea impreſſa in quadam alba lignea capſula incluſa cum filis ſive cordulis rubei coloris pendentibus ſigillatas ac ſigno nomine et ſubſcripcione providi viri Claudii Badii clerici Biſmitine diocefis publici auctoritate apoſtolica et imperiali Notarii et Scribe veſtri ut apparuit in hac parte ſpecialiter aſſumpti munitas et ſubſcriptas non viciatas non raſas non abolitas non cancellatas nec in aliqua ſui parte ſuſpectas ſed ſanas et integras ac omni vicio et finiſtra ſuſpicione carentes nobis directas et per partem illuſtriſſimorum ſereniſſimorumque Philippi et Marie Anglie Regis et Regine in ipſis literis commiſſionalibus nominat' ex parte dicti ſanctiſſimi domini noſtri Pape et veſtra realiter preſentavit. Poſt quarum literarum commiſſionalium preſentacionem nobis et recepcionem per nos humiliter factas, ipſiſque per dominum Chriſtoferum Smythe apoſtolice ſedis auctoritate Notarium publicum uſque ad ſubſcripcionem Notarii in eiſdem excluſive tunc ibidem publice perlectis, per prefatum venerabilem virum magiſtrum Johannem Story fuimus debite requiſiti quatenus onus execucionis earundem in nos aſſumere et acceptare ipſaſque exequi dignaremur. Poſt cujus requiſicionem ſic ut premittitur nobis factam, ob honorem et reverenciam ſacroſancte ſedis apoſtolice et paternitatis veſtre reverendiſſime, onus execucionis earundem in nos aſſumpſimus atque juxta vim formam tenorem et effectum earundem procedendum fore decrevimus prenominatumque magiſtrum Johannem Clerk Notarium publicum in noſtrum et actorum noſtrorum agendorumque et expediendorum per nos et coram nobis in cauſa et cauſis inferius deſcriptis ac inter partes infranominatas Scribam aſſumpſimus deputavimus et conſtituimus. Quo facto, egregius vir magiſter Thomas Martyn legum doctor exhibuit procuratorium ſuum a ſereniſſimis Philippo et Maria Anglie Rege et Regina ſibi et dicto venerabili viro magiſtro Johanni Story ac Davido Lewis conjunctim et diviſim in hac parte conceſſis ac ſigillo magno eorundem ſereniſſimorum et illuſtriſſimorum Regis et Regine in cera crocei coloris ſigillatis, lectoque procuratorio hujuſmodi de mandato noſtro, prenominatus venerabilis vir magiſter Thomas Martin exhibens ut prefertur procuratorium ſuum pro dictis

illuſtriſſimis Rege et Regina fecit ſe partem pro eiſdem, et dedit articulos ex parte ipſorum ſereniſſimorum dominorum Regis et Regine contra prefatum dominum Thomam Cranmerum propoſitos et conceptos una cum ſcedula eiſdem articulis annexa, etiam libros dedit in ipſis articulis mencionatos et in margine eorundem ſpecificatos, petiitque procurator hujuſmodi quatenus dignaremur decernere dictum dominum Thomam Cranmerum ſe Archiepiſcopum Cantuarie pretendentem citandum fore ad comparendum coram nobis die Jovis prox' tunc ſequente duodecimo, viz. die dicti menſis Septembris in eccleſia predicta hora octava ante meridiem ad reſpondendum et procedi videndum contra eum juxta tenorem dicte commiſſionis ſive ſubdelegacionis, et ad objiciendum contra articulos et cetera predicta contra eum in hac parte modo premiſſo exhibita ſi voluerit. Ad cujus quidem procuratoris peticionem quia juſta nobis videbatur ac juri et racioni conſona decrevimus ipſum Thomam Cranmerum citandum juxta peticionem procuratoris predicti. Quo facto, prefatum Chriſtoferum Smythe publicum apoſtolica auctoritate Notarium in noſtrum mandatarium in hac parte cum poteſtate citandi certificandi et exequendi dictam citacionem et quemcunque alium proceſſum et ad alia facienda ad mandatarii officium ſpectantia deputavimus et admiſimus, ipſumque Chriſtoferum Notarium publicum et mandatarium noſtrum hujuſmodi de fideliter exequendo referendo et certificando et de ejus officio in ea parte juſte exercendo juramento ad Sancta Dei Evangelia oneravimus et juravimus. Deinde vero articulos predictos et contenta in eiſdem per dictum Chriſtoferum Smythe Notarium publicum publice in judicio perlegi fecimus, necnon prenominatum dominum Johannem Clerk Notarium publicum ac Scribam noſtrum predictum ad conficiendum inſtrumentum ſeu inſtrumenta publica unum vel plura de et ſuper premiſſis omnibus et ſingulis per nos et coram nobis iſtis die et loco qualitercumque habitis et factis mandavimus, et eundem ad ſic conficiendum ac teſtes infranominatos inde teſtimonium perhibere prefatus magiſter Thomas Martyn inſtanter requiſivit. Preſentibus tunc ibidem venerabilibus viris Richardo Marſhall Commiſſario Univerſitatis predicte, Waltero Wright legum doctore Archidiacono Oxon', Arthuro Cole ſacre theo-

logie baccalario Prefide Collegii dive Magdalene in eadem Univerſitate, Richardo Cawdewell in medicinis doctore, Henrico Joilyff ſacre theologie baccalario, Thoma Pygott et Edmundo Powell armigeris, cum multis aliis ad numerum ducentarum perſonarum et ultra. Tenor vero procuratorii illuſtriſſimorum Philippi et Marie Regis et Regine predictorum de quo ſuperius fit mencio per prefatum venerabilem virum magiſtrum Thomam Martyn procuratorem in eodem nominatum ut prefertur productum et exhibitum ſequitur et eſt talis. *Univerſis pateat per preſentes quod nos Philippus et Maria Dei gracia Anglie Francie Neapolis Jeruſalem et Hibernie Rex et Regina, fidei defenſores, Principes Hiſpaniarum et Cicilie, Archiduces Auſtrie, Duces Mediolani Burgundie et Brabancie, Comites Haſpurgi Flandrie et Tirolis, dilectos nobis in Chriſto Thomam Martyn Johannem Story et Davidum Lewis legum doctores abſentes tanquam preſentes omnibus melioribus et efficacioribus modo via et forma conjunctim, et eorum quemlibet per ſe diviſim et inſolidum, ita quod non ſit melior condicio occupantis nec deterior ſubſequentis, ſed quod unus eorum inceperit id ipſorum quilibet per ſe libere proſequi valeat mediare pariter et finire noſtros veros legitimos et indubitatos procuratores actores factores negociorumque noſtrorum geſtores et nuncios ſpeciales nominamus ordinamus facimus et conſtituimus per preſentes damuſque et concedimus eiſdem procuratoribus noſtris conjunctim ut prefertur et eorum cuilibet per ſe diviſim et inſolido poteſtatem generalem et mandatum ſpeciale ita quod ſpecialitas generalitati non deroget nec econtra pro et nominibus noſtris coram reverendis in Christo patribus Wigornien' et Gloceſtren' Epiſcopis ac Decano Londonien' et Archidiacono Cantuar' ſeu coram eorum tribus duobus ſive uno reverendiſſimi in Chriſto patris et domini domini Jacobi miſeracione divina tituli ſancte Marie in via ſacroſancte Romane eccleſie preſbiteri Cardinalis de Puteo nuncupat' ſanctiſſimi in Chriſto patris et domini noſtri domini Pauli divina providentia illius nominis Pape quarti in cauſa et cauſis hereſim aliaque enormia crimina in quibus Thomas Cranmerus nuper metropolitane eccleſie Cant' Archiepiſcopus aſſertus ſit prolapſus ſapientibus per nos noſtriſque vice et nominibus contra ipſum Thomam Archiepiſcopum pretenſum mota et motis indeciſis*

adhuc penden' Commiſſarii ſive Judicis delegati Subdelegatis ſive Commiſſariis ſufficienter et legitime deputatis comparendi abſenciamque noſtram quoad perſonalem comparacionem in omnibus excuſandi ac cauſam et cauſas abſencie noſtre ſi opus fuerit allegandi proponendi et probandi ac fidem faciendi ſuper eiſdem literaſque commiſſionales remiſſorial' ſive ſubdelegatorum prefati reverendiſſimi Jacobi Cardinalis ac Judicis delegat' ſive Commiſſarii antedicti realiter producend' oſtendendi et exhibendi. Necnon articulos capitula poſiciones ſive interrogatoria ac alias materias objectiones allegaciones ſeu peticiones quaſcunque verbo vel in ſcriptis dandi faciendi miniſtrandi proponendi et exhibendi poſicionibus et articulis excepcionibusque exadverſis fiendis reſpondendi et ſuis reſponderi petendi videndique Juramentum quodcunque licitum et honeſtum ac de jure in hac parte requiſitum in animas noſtras preſtand' ſubeund' et jurand'. Teſtes literas et inſtrumenta ac alia quecunque probacionum genera producend' oſtendend' et exhibend' productaque et exhibita exadverſo reproband' et impugnandi crimina et defectus objiciendi et objectis reſpondendi Decreta quecunque fieri decernique petendi et obtinendi Alium inſuper procuratorem ſive procuratores loco eorum ſeu eorum alicujus ſubſtituendis ac ſubſtitutum ſive ſubſtitutos hujuſmodi revocandi procuratoriſque officium in ſe reaſſumendi quotiens et quando id eis ſeu eorum alicui melius videbitur expedire. Ceteraque omnia et ſingula faciendi exercendi et expediendi que in premiſſis aut circa ea necessaria fuerint ſeu quomodolibet opportuna etiam ſi mandatum de ſe magis exigant ſpeciale quam ſuperius eſt expreſſum. Et promittimus nos ratos gratos et firmos perpetuo habituros totum et quicquid dicti procuratores noſtri ſeu eorum aliquis fecerit in premiſſis aut aliquo premiſſorum ſub ypotheca et obligacione omnium bonorum noſtrorum et in ea parte caucionem exponimus per preſentes. Dat' ſub magno ſigillo noſtro apud honorium noſtrum de Hamtoncorte Londonien' dioces' xxiiij^to^ die menſis Auguſti anno Domini milleſimo quingenteſimo quinquageſimo quinto ac annis regnorum noſtrorum ſecundo et tercio. ADVENIENTE verò dicto die Jovis xij^o^. viz. die predicti menſis Septembris annoque Domini indictione et pontificatu predictis Coram nobis prefato Jacobo Gloceſtren' Epiſcopo ac Judice ſubdelegato ſive Commiſſario ſuprano-

minato in ecclefia parochiali dive Virginis Marie ſuperius ſpecificat' loco in hac parte aſſignat' et deputat' judicialiter et pro tribunali ſeden' in prenominati magiſtri Johannis Clerk Notarii publici et Scribe noſtri predicti preſentia prefatus venerabilis vir magiſter Thomas Martyn exſuperhabundanti exhibuit procuratorium ſuum predictum pro illuſtriſſimis Rege et Regina predictis et ſe partem fecit pro eiſdem ac eorum nomine procuratorio mandatum noſtrum citatorium contra dictum dominum Thomam Crammerum modo ſuperius ſpecificat' per nos decretum et ſub ſigillo noſtro emanatum una cum certificatorio in dorſo ejuſdem ſub inſtrumento publico de et ſuper execucione ejuſdem per prenominatum Chriſtoferum Smythe Notarium publicum et Mandatarium noſtrum predictum die et loco ac ſub modo et forma in eodem certificatorio ſpecificatis et contentis concepto ac ſignis et ſubſcripcionibus tam prefati domini Johannis Clerk auctoritate apoſtolica Notarii publici et Scribe noſtri predicti quam etiam dicti Chriſtoferi Smythe eadem etiam auctoritate apoſtolica Notarii publici noſtrique in hac parte Mandatarii ſpecialiter ut prefertur deputati admiſſi et jurati conſignat' et ſubſcript' ac noſtro ſigillo etiam ſigillat' realiter exhibuit et contra prefatum dominum Thomam Cranmerum tunc in judicio perſonaliter preſentem ex parte dictorum ſereniſſimorum dominorum Philippi et Marie Regis et Regine predict' ac procuratorio nomine pro eiſdem denuo dedit articulos prius ut prefertur per eum coram nobis datos et porrectos atque in partem et ſubſidium probacionis articulorum hujuſmodi et contentorum in eiſdem exhibuit libros mencionatos in dictis articulis veſtre reverendiſſime paternitati originaliter una cum preſentibus tranſmiſſos. Qui quidem libri atque articuli ac Subdelegatio et Mandatum noſtrum citatorium predict' in eorum formis originalibus tempore execucionis noſtri hujuſmodi Mandati citatorii eidem Thome publicè oſtenſi ac ipſi ſeu ſaltem vere copie collacionate eorundem ac ſigno et nomine prefati domini Johannis Clerk Notarii publici noſtrique actorum Scribe antedicti ſignat' eidem domino Thome Cranmero de facto realiter tradite fuerunt et penes eum dimiſſe, prout ex tenore certificatorii dicti noſtri Mandati citatorii plenius ac manifeſte liquet et apparet, In preſentia ejuſdem domini

Thome Cranmer perſonaliter ut prefertur preſentis et comparentis ac primo et ante omnia proteſtantis quod per ſuam compariciónem aut per aliqua per eum dicta ſeu dicenda geſta vel gerenda ſeu aliquo modo per eum facta ſeu fienda non intendit conſentire in nos ſubdelegatum ſive commiſſarium antedictum aut in aliquem alium auctoritate domini Pape ſeu Romani pontificis fulgentem tanquam in judicem ſibi in hac parte (ut aſſeruit) competentem ſeu aliquo pacto admittere aliquam auctoritatem dicti Romani pontificis, aſſerendo et conſtanter affirmando eundem Romanum pontificem nullum in hoc regno habere ſeu habere debuiſſe aut debere auctoritatem ſeu poteſtatem quodque ex eo etiam ipſius Romani pontificis auctoritatem ut prefertur admittere non intendit pro eo quod alias preſtitit juramentum contrarium (ut aſſeruit) Henrico tunc Anglie illius nominis Regi octavo viz. de renunciando Romano pontifici et de admittendo et acceptando eundem Regem Henricum octavum pro ſupremo capite Eccleſie Anglicane et proteſtabatur ulterius ſe paratum eſſe ad reſpondendum coram quocumque judice poteſtatem auctoritatem ſeu commiſſionem dictorum illuſtriſſimorum Regis et Regine habente. Idemque dominus Thomas Cranmerus tunc incontinenti ibidem multis variiſque modis ac verbis ſuis nephariis famoſis et protervis publicè in judicio dixit oppoſuit et objecit contra auctoritatem poteſtatemque dicti domini noſtri Pape et Romani pontificis et inter cetera audacter et ſine pudore aut verecundia aſſerendo ipſum Romanum pontificem per leges et canones ſuos non ſolum pervertiſſe et pervertere leges hujus regni Anglie ſed etiam ſacras ſcripturas et leges divinas, etiam aſſerendo et conſtanter affirmando inter cetera Chriſtum in euchariſtia ſpiritualiter tantum et non corporaliter eſſe ſed in corpore in celo tantum eſſe et non alibi. Aſſeruitque quod caſu quo Papam ſive Romanum pontificem modernum imitari contigerit veſtigia predeceſſorum ſuorum Romanorum pontificum aut ſi ejus auctoritate poteſtate et legibus in regnis et dominiis aliorum principum uti contigerit quod per hoc perverteret et deſtrueret tam leges divinas quam etiam leges regum et in hoc utitur (ut aſſeruit) vice antechriſti et pro antechriſto et Chriſti adverſario cenſeri deberet. Ac etiam addendo aſſeruit et publice

affirmavit quod quiſquis receperit ſeu admiſerit auctoritatem domini Pape ſeu Romani pontificis in hoc Anglie regno adverſaretur et Deo et corone Anglie atque eo facto excommunicatus eſt. Ulteriuſque aſſeruit et publice dixit prefatus Thomas Cranmerus nos Subdelegatum ac Commiſſarium predictum nullo modo fuiſſe aut eſſe judicem ſibi in hac parte competentem ſed incompetentem et perjurum eo quod admiſimus auctoritatem Romani pontificis et eo quod juramentum alias preſtituimus contrarium viz. de renunciando auctoritati ejuſdem Romani pontificis ac de acceptando et admittendo prenominatum Regem Henricum octavum pro ſupremo capite Eccleſie Anglicane. Et quia dictus dominus Cranmerus negavit Romanum pontificem eſſe ſupremum caput Eccleſie Chriſti ideo interrogatus per prefatum procuratorem dominorum Regis et Regine *quiſnam tunc* (ejus judicio et opinione) *caput eſſet Eccleſie* hujuſmodi reſpondebat *Regem quemcumque in regno ſuo:* Et cum dictus Procurator replicavit dicens *Ergo Nero qui interfecit Petrum caput fuit Eccleſie Chriſti* ipſe dominus Cranmerus affirmavit eundem Neronem ſic fuiſſe caput Eccleſie Chriſti et etiam Turcam ſue eccleſie caput eſſe. Deinde prenominatus venerabilis vir magiſter Thomas Martyn procurator antedictus in ſubſidium probacionis contentorum in dictis articulis exhibuit quoddam inſtrumentum publicum manu propria magiſtri Richardi Watkyns Notarii publici ut apparuit ſubſcriptum et ejus ſigno ut apparuit ſignatum continens in ſe inter cetera tenorem juramenti fidelitatis obediencie per ipſum Thomam Cranmerum tempore ejus prefectionis ſive conſecracionis in Archiepiſcopum Cantuar' beato Petro et ſedi apoſtolice ac domino noſtro Pape Clementi ejuſque ſucceſſoribus Romanis pontificibus preſtiti, petiitque procurator predictus memoratum dominum Thomam Cranmerum per nos juramento onerari de fideliter reſpondendo tam dictis articulis et ſcedule annex' quam etiam ceteris per eum ſuperius reſpective exhibitis in preſencia ejuſdem domini Thome Cranmeri recuſantis ſubire juramentum hujuſmodi pro eo ut aſſeruit quod nos procedimus in hac parte auctoritate Romani pontificis. Ceterum ſalvis proteſtacionibus ſuis previis et etiam ſub proteſtacione quod non intendebat reſpondere nobis Subdelegato predicto ſed

prefato magiſtro Thome Martyn procuratori antedicto tune incontinenti idem Thomas Cranmerus dictis articulis omnibus et ſingulis ſuperius ut prefertur contra eum datis et objectis ad peticionem prefati magiſtri Thome Martyn procuratoris predicti et de mandato noſtro tam Latine quam Anglice plene et articulatim ac publice perlectis et declaratis ſceduleque dictis articulis annexe et ceteris exhibitis antedictis abſque tamen aliquo juramento deliberate et conſtanter coram nobis in publico judicio pro tribunali ſeden' reſpondebat ut ſequitur. Ad primum articulum reſpondet ſe recepiſſe bullas a Curia Romana et a Romano pontifice pro recepcione Archiepiſcopatus Cantuar' quas bullas (ut aſſeruit) obtulit dicto tunc Regi Henrico octavo et ab eodem Rege et ejus auctoritate (ut etiam aſſeruit) eundem Archiepiſcopatum recepit: Et aliter negat hunc articulum eſſe verum. Ad ſecundum fatetur contenta in eodem eſſe vera. Ad tercium fatetur ſe acceptaſſe et duxiſſe mulierem in uxorem poſtquam recepit ſacrum ordinem ſacerdotalem et circa viginti annos poſt mortem prime uxoris ſue: Et aliter hunc articulum negat eſſe verum. Ad quartum fatetur contenta in eodem eſſe vera. Ad quintum fatetur ſe ſecrete tenuiſſe dictam mulierem ſecundo per eum acceptam quouſque per ſtatuta et leges hujus regni Anglie (ut aſſeruit) ei licitum fuit habere uxorem et quod tunc eam publice tenuit et ab eadem plures proles habuit: Et aliter negat articulum hujuſmodi. Ad vj fatetur eundem eſſe verum tamen ſine pudore aut verecundia ut dicit. Ad ſeptimum fatetur ſe edidiſſe librum in hac parte exhibitum et in articulo mencionatum vocat' *A defenſe of the true and catholicke feithe* etc. et negat ſe edidiſſe librum in eodem articulo etiam mencionatum vocat' *A diſcourſe of Peter Martir* etc. et quoad tercium librum vocat' *A diſcourſe of the Lords ſupper* etc. negat ſe illum edidiſſe tamen credit quod hujuſmodi liber eſt bonus et catholicus et quoad cathechiſmum et articulos in eodem fatetur ſe adhibuiſſe ejus conſilium circa edicionem ejuſdem et quoad librum vocat' *An aunſwer of the moſte reuerende father in God* etc. fatetur ſe edidiſſe illam partem ejuſdem libri que continet ejus reſponſa ad librum editum per reverendum patrem Winton' Epiſcopum. Ad octavum reſpon-

det ſe nunquam coegiſſe aliquos hujuſmodi articulis ſubſcribere tamen dicit quod plures clericorum provincie Cant' eiſdem articulis voluntarie ſubſcripſerunt quorum ſubſcripciones recepit ut dicit: Et aliter negat articulum hujuſmodi. Ad nonum fatetur quod a turri London' ad Academiam Oxon' ductus fuit: Et aliter negat contenta in eodem. Ad decimum fatetur ſe pro viribus defendiſſe libros et articulos mencionatos in hoc articulo (et in loco articulato) et contenta in eiſdem: Et aliter negat. Ad undecimum fatetur ſentenciam de facto fuiſſe contra eum latam eo quod defendebat libros et articulos predictos et tamen dicit quod in illis libris et articulis non ſunt hereſes alique contente: Et aliter reſpondet negative. Ad duodecimum reſpondet quod receſſit ab auctoritate Romani pontificis et aliis (quantum potuit) perſuaſit ut ſic recederent propter enormitates illic (ut dixit) regnantes tamen per hoc dicit eum non eſſe ſchiſmaticum nec per hoc receſſiſſe ab eccleſia catholica: Et aliter credit hunc articulum non eſſe verum in aliquo. Ad decimum tercium et ſcedulam fatetur ſe preſtitiſſe juramentum obediencie prout continetur in ſcedula huic articulo annexa tamen hoc fecit (ut aſſeruit) ſub proteſtacione in inſtrumento publico ut prefertur in hac parte exhibito contenta, Et non aliter. Ad xiiij reſpondet et fatetur ſe receſſiſſe (ut prefertur) ab auctoritate Romani pontificis et aliis ſic recedere perſuaſit hoc tamen (ut dicit) non fecit ante legem inde factam auctoritate parliamenti Anglie, Et etiam dicit quod poſt leges hujuſmodi et earum auctoritate conſecravit epiſcopos et cetera fecit que ante legem hujuſmodi factam ad Romanum pontificem pertinebant et que per ipſum Romanum pontificem antea fieri ſolebant: Et aliter negat. Ad xv reſpondet quod ante recepcionem Romani pontificis auctoritatem et ante reconciliacionem nuperrime in hoc Anglie regno factam hoc regnum in bono ſtatu remanſit, atque maxime optat quod modo in eodem ſtatu remaneret, Et fatebatur (ut prius) ſe receſſiſſe ab auctoritate Romani Pontificis et quod non intendit ad illam auctoritatem redire vel eandem aliquo modo admittere ut dicit. Ad ultimum negat contenta in eodem aliter eſſe vera quam ſuperius reſpondebat ut dicit. Ac incontinenti (reſponſionibus predicti domini

Thome Cranmeri modo premiſſo publice et judicialiter factis receptis et conſcriptis) dictus venerabilis vir magiſter Thomas Martyn procurator predictus ac nomine procuratorio quo ſupra acceptavit reſponſa ſuperius facta et contenta in eiſdem quatenus faciunt pro parte et intencione dictorum illuſtriſſimorum dominorum ſuorum atque ſuper articulis et exhibitis predictis produxit venerabiles viros magiſtros Will'm Treſham, Richardum Marſhall, Richardum Smythe, et Richardum Croke, ſacre theologie doctores, Jacobum Curtopp, Robertum Warde, Georgium London, et Robertum Serles, in teſtes quos nos ad peticionem procuratoris hujuſmodi in teſtes admiſimus et in forma jurandorum teſtium tactis per eos ſacroſanctis ſcripturis de fideliter deponendo et de dicendo omnem et meram veritatem cum fuerint examinati in hac parte de et ſuper premiſſis ſuper quibus modo premiſſo producti fuerunt omni amicicia favore affectione odio timore et diſplicentia poſtpoſitis et ſemotis juxta formam modum et morem in ſimili teſtium admiſſione et juramenti preſtacione ſolit' et conſuet' et in hac parte de jure requiſit' jurari fecimus in preſentia dicti domini Thome Cranmeri ſub ejus proteſtacionibus previis allegantis quod dicti teſtes nullo modo in hac parte ſunt teſtes idonei nec eiſdem fides aliqua in hac parte fuit aut eſt (ut aſſeruit) adhibenda pro eo ut etiam aſſeruit ſunt perjuri in eo quod ſubierunt juramentum domino Regi Anglie tanquam ſupremo capiti ac modo contra hujuſmodi juramentum ut prefertur per eos preſtitum admiſerunt auctoritatem Romani pontificis. Et tunc idem dominus Thomas interrogatus an velit aliquibus aliis excepcionibus uti contra teſtes predictos ſeu aliqua interrogatoria contra eos miniſtrare reſpondebat quod noluit nec ulterius aliquid in hac parte dicere proponere vel objicere. Super quibus omnibus et ſingulis modo premiſſo dicto duodecimo die Septembris ac anno Domini indictione pontificatuque et loco antedictis habitis factiſque et expeditis prefatum dominum Johannem Clerk Notarium publicum ac noſtrum in hac parte actorum Scribam predictum mandavimus eundemque dictus magiſter Thomas Martyn procurator antedictus et procuratorio nomine predicto ad conficiend' inſtrumentum ſive inſtrumenta publicum ſeu publica ac teſtes infranominatos tunc pre-

ſentes inde teſtimonium perhibitur' inſtanter rogavit et requiſivit Preſentibus tunc ibidem venerabilibus viris Waltero Wright legum doctore Archidiacono Oxon', Will'mo Treſham, Richardo Marſhall, Richardo Smythe publico prelectore ſacre theologie in eadem academia, et Richardo Croke ſacre theologie profeſſoribus, Arthuro Cole ſacre theologie baccalario ac preſide Collegii dive Magdalene in Oxonia, Richardo Cawdewell in medicinis doctore, Roberto Morwent ſacre theologie baccalario preſide Collegii vulgo Anglice dict' *Oriell Colledge*, Mauricio Bullock artium magiſtro vicegardiano Novi Collegii Winton' in Oxon', Richardo Buſſhop artium magiſtro, Griffino Willyams in legibus baccalario, Philippo Randall principali Aule Cervine Oxon', Will'mo Hawarden ſacre theologie baccalario principali Collegii Enei Naſi vocat' *braſe noſe*, et Georgio Edrigio artium magiſtro ac publico Grecarum literarum prelectore, ac Johanne Pollard, Thoma Pygott, et Edmundo Powell armigeris, cum multitudine copioſa tam clericorum et ſcholarium dicte Univerſitatis quam etiam laicorum ad numerum quadringentarum perſonarum et ultra exiſten'. Poſtremo verò decimo tercio die menſis Septembris anno Domini indictioneque ac anno pontificatus ſupradictis in quadam ſuperiori camera ſive pergula gardiani Collegii Novi dicte Univerſitatis in preſentia prefati domini Johannis Clerk Notarii publici ac Scribe noſtri predicti etiam preſentibus Thoma Owen in legibus baccalario et Chriſtofero Smythe Notariis publicis London' commoran' teſtes infranominatos ut prefertur productos et juratos examinavimus eorumque teſtium dicta et depoſitiones ſeriatim ſequuntur et ſunt tales.

Richardus Croke ſacre theologie doctor in Univerſitate Cantabrigie ſexaginta ſex vel quinque annorum libere ut dicit condicionis de noticia partium examinatus dicit quod novit prefatum Thomam Cranmerum circiter triginta ſex annos Reginam Mariam a bimatu Regem Philippum ex quo venit in Angliam viz. circiter annum. Ad primum ſecundum tercium quartum quintum ſextum ſeptimum octavum et nonum reſpondet quod credit articulos veros eſſe et omnia in eis contenta quodque de eiſdem fama laborat per univerſum regnum Anglie et in multis etiam partibus tranſmarinis Et aliter neſcit deponere. Ad decimum dicit ar-

ticulum eſſe verum quia ipſe perſonaliter diſputacioni predicte in publica ſcola theologica Oxon' facte interfuit. Ad undecimum dicit articulum eſſe verum ipſe enim preſens erat in eccleſia parochiali dive Virginis Marie Oxon' quando decretum in articulo ſpecificatum adverſus eundem Thomam pronunciatum fuit. Ad duodecimum reſpondet articulum eſſe verum excepto eo quod iſte deponens certo affirmare non poteſt quod prefatus Thomas Cranmer aliquos per vim coegerit et compulerit ad renunciandum auctoritati ſedis apoſtolice quanquam et illud publice a fidedignis audivit. Dicit inſuper quod prefatus Cranmer multos ſeduxerit non tantum ab auctoritate eccleſie Romane ſed etiam a veritate in multis aliis fidei catholice articulis Et aliter neſcit deponere ad articulum predictum. Ad decimumtercium dicit quod audivit ipſum Cranmerum publice confitentem ſe in conſecracione ſua preſtitiſſe ſacrum obediencie ſummo pontifici: Et aliter neſcit deponere in articulo predicto. Ad decimumquartum dicit et deponit ut ſupra Dicit inſuper quod prefatus Cranmer pro Archiepiſcopo Cant' ſe gerens conſecravit et tranſtulit complures in Anglie epiſcopos viz. conſecravit quendam doctorem Poynett in Winton' Ep'm et quendam Coverdale in Ep'm Exon' et quendam Johannem Hoper in Ep'm Glouceſtr' et quod tranſtulit quendam doctorem Rydley a Roffen' in Londonien' epiſcopatum, Ad xv dicit articulum eſſe verum quia heri audivit eum publice deteſtantem auctoritatem Pape et apoſtolice ſedis: Et aliter neſcit deponere. Ad xvj dicit famam de premiſſis divulgatam eſſe per univerſum regnum Anglie.

Robertus Warde artium magiſter et publicus philoſophie in Academia Oxon' prelector quadraginta vel circiter annorum teſtis ut prefertur productus et juratus libere condicionis interrogatus de noticia perſonarum dicit quod novit Regem Philippum ab eo tempore quo primum appulit in Anglia hoc eſt per integrum annum et ultra Mariam Reginam ab inicio regni Edwardi ſexti viz. circiter novem annos Thomam Cranmerum per duodecim annos vel circiter novit. Ad primum ſecundum tercium quartum quintum et ſextum dicit quod credit articulos veros eſſe et omnia in eis contenta quia ſepius publice audivit contenta in

eiſdem vera eſſe tam Oxonie quam alibi in multis Anglie partibus. Ad ſeptimum dicit quod credit prefatum Thomam vix adeo eruditum ut poſſit ipſe ejus proprio ingenio hujuſmodi libros componere certo tamen ſcit ejus nomine et auctoritate eos circumferri ipſumque Thomam dixiſſe libros predictos ſeu ſaltem plurimos ex illis fuiſſe proprio ingenio confectos et ut ſuos agnoviſſe et quod novit ipſum Thomam ſepius defendiſſe plurimas hereſes in libris predictis contentas in publicis diſputacionibus Oxonie habitis in quibus iſte deponens publico certamine contra dictum Thomam congreſſus eſt: Et aliter neſcit deponere. Ad octavum credit eſſe verum quia publice a fidedignis audivit: Et aliter neſcit. Ad nonum dicit eſſe verum quia vidit quum prefatus Thomas Oxoniam primum a Londino ductus eſt et in aliis rebus credit articulum eſſe verum. Ad decimum dicit articulum eſſe verum quia interfuit diſputacionibus predict' et in eiſdem diſputacionibus eidem Thome publice reſpondebat dum predict' hereſes pro viribus confirmare ſatageret. Ad undecimum dicit articulum verum eſſe ipſe enim interfuit in ede dive Marie Oxon' quum decretum in articulo ſpecificatum contra prefatum Thomam Cranmerum et duos alios publice legeretur per Doctorem Weſton. Ad xij dicit quod credit eſſe verum quia publice et ſepius a fidedignis audivit. Ad xiij dicit verum eſſe quia vidit publicum inſtrumentum ſuper juramento predicto confectum publice contra eundem Thomam exhibitum Et aliter neſcit. Ad xiiij dicit quod prefatus Thomas Cranmerus conſecravit in epiſcopos Johannem Hooper in Glouceſtren' Milonem Couerdale in Exonien' Hugonem Holbache et poſtea quendam doctorem Taylor in epiſcopos Lincoln' et inſuper quod conſecravit doctorem Rydley in Roffen' epiſcopum quem poſtea tranſtulit ad epiſcopatum Londonienſem et in aliis credit articulum eſſe verum. Ad xv dicit verum eſſe quia hert' viz. xij° Septembris audivit eum animo obſtinato contempnentem primatum Romane eccleſie et inſuper proteſtantem ſe nolle aliquo pacto in eundem conſentire. Ad xvj dicit famam de premiſſis publice divulgatam eſſe tam Oxonie quam alibi in Anglia.

Robertus Serles ſacre theologie baccalaurius in Univerſitate Oxon' commorans lx^ta. annorum vel circiter libere

ut dicit condicionis teſtis ut prefertur productus et juratus de noticia partium examinatus dicit quod novit Regem Philippum a tempore adventus ſui in Angliam viz. per annum aut circiter ac Reginam Mariam per triginta annos vel circiter Thomam Cranmerum circiter viginti annos. Ad primum ſecundum tercium quartum quintum ſextum ſeptimum octavum et nonum dicit quod credit articulos veros eſſe et omnia contenta in eiſdem quia eadem publice audivit tam Oxonie quam in aliis hujus regni Anglie partibus: Et aliter neſcit deponere. Ad decimum dicit quod ipſe preſens perſonaliter non interfuit publice diſputacioni habite Oxon' cum prefato Thoma Cranmer credit tamen articulum per omnia verum eſſe quia publica (ut aſſerit) per univerſum Anglie regnum fama erat et eſt ipſeque a nonnullis fidedignis qui diſputacioni predicte intererant perſonaliter audivit prefatum Cranmerum in Academia predicta publica diſputacione libros et articulos ſuos predictos pro viribus defendiſſe tandemque convictum et exſibilitatum a multis fuiſſe: Et aliter neſcit deponere. Ad undecimum dicit ſimiliter quod credit et ex frequenti fidedignorum relacione audivit omnia et ſingula in articulo contenta vera eſſe: Et aliter neſcit deponere. Ad xij dicit quod credit dictum Thomam fuiſſe et eſſe notorium ſciſmaticum et hereticum quia ſepius audivit eundem tam privatim quam publice multas impias et execrandas hereſes docentem efferentem et pertinaciter defendentem et quod idem deponens circa id temporis quo Eccleſia Anglicana primum cepit deſiſtere ab auctoritate Pape et ſedis apoſtolice fuit vicarius de Lenham dioces' et provinc' Cantuar' et ideo tum ſubjectus ſeu ſaltem publice habitus pro ſubjecto juriſdictioni prefati Thome Cranmeri qui tum publice pro epiſcopo Cant' ſe geſſit et quod ab ipſo Thoma Cranmero ſeu ſaltem ab ejus Cancellario (mandatum et auctoritatem regiam in ea parte habere pretendente) idem deponens inductus et compulſus ſit ad renunciandum auctoritati domini Pape et ad preſtandum juramentum contra eundem et contra ſedem apoſtolicam Dicit inſuper quod ipſe circiter xv hinc annos unus erat ex publicis concionatoribus domini Regis in dioces' Cant' quodque ex predicto officio ignominioſe expulſus fuit per prefatum Thomam Cranmerum Archiepiſcopum Cant' pretens' pro eo

viz. quod idem Robertus Serles publice in concionibus affirmavit realem preſenciam corporis et ſanguinis Chriſti in euchariſtia et quod recuſavit ſubſcribere certis articulis per prefatum Thomam Cranmerum editis et divulgatis qui ſibi a fide Chriſtiana in multis diſſentire et penitus heretice videbantur quodque eo nomine per prefatum Thomam ſeu ſaltem ejus juſſu et mandato idem deponens bis in carceres conjectus fuit et ibidem diu detentus hocque fuit et eſt notorium per univerſam Cant' dioc': Et aliter neſcit deponere de articulo predicto. Ad xiij dicit quod credit et quod publice audivit eſſe verum et aliter neſcit deponere. Ad xiiij dicit quod poſtquam in Anglia publice renunciatum eſt auctoritati ſedis apoſtolice maxima queque negocia ad juriſdictionem ſpiritualem pertinencia ut conſecraciones epiſcoporum et ſimilia ſub umbra et auctoritate regii nominis per ipſum Thomam Cranmerum ſe ut prefertur tum pro Archiepiſcopo Cant' gerentem agebantur et fiebant: Et aliter neſcit deponere. Ad xv dicit articulum eſſe verum quia nuperrime viz. heſterna die audivit ipſum impia et execranda contra ſedem apoſtolicam predict' publice in judicio dicentem et proteſtantem quod nullo modo intendit in eandem conſentire neque ſe eidem reconciliare: Et aliter neſcit deponere. Ad xvj dicit famam de premiſſis laborare.

Willielmus Tresham ſacre theologie profeſſor et eccleſie Chriſti Oxon' canonicus ſexaginta annorum etatis aut circiter libere ut dicit condicionis teſtis productus juratus et examinatus ſuper articulis et exhibitis ex parte illuſtriſſimorum principum Philippi et Marie Regis et Regine Anglie contra dominum Thomam Cranmerum pretenſum Archiepiſcopum Cant' propoſitis dicit et deponit in vim juramenti ſui prestiti ut ſequitur. Primo quoad noticiam partium dicit quod dictum Regem Philippum per annum integrum ac dominam Mariam Reginam per viginti annos jam ult' ac dictum Thomam Cranmerum per idem tempus bene novit ut dicit. Ad primum ſecundum tercium quartum quintum et ſextum articulos dicit et deponit contenta in eiſdem fuiſſe et eſſe vera ac tanquam vera publica notoria manifeſta pariter et famoſa in hoc Anglie regno habita de auditu ipſius deponentis et quod ſic ſepius audivit dici ut dicit: Et aliter neſcit deponere. Ad ſeptimum dicit et deponit quod pre-

nominatus dominus Cranmerus libros ſequentes edidit et orbi publicavit viz. *A defenſe of the true and catholique feithe* etc. Item librum vocat' *An aunſwer of the moſt reuerende father in God* etc. atque etiam quod idem Thomas Cranmerus ejus conſilium adhibuit circa edicionem libri vocat' *Catachiſmum* in hoc articulo reſpective mencionat' quos quidem reſpective libros iſte deponens dicit ſe audiviſſe prenominatum dominum Thomam Cranmerum in publico judicio fateri et confiteri ſe modo et forma quibus ſupra edidiſſe et ejus conſilium adhibuiſſe: Et aliter neſcit deponere. Ad octavum neſcit deponere. Ad nonum dicit et deponit contenta in hoc articulo eſſe vera de certa ſciencia et noticia hujus deponentis ut dicit. Ad x et xj dicit et deponit quod quia dictus dominus Thomas Cranmerus in Academia Oxon' publica diſputacione ſecum ex more ſcolarum habita contenta in dictis libris et articulis publice pro viribus defendebat et ſic quatenus potuit defendens convictus fuit et circiter duos aut tres dies prox' ſequen' infra eccleſiam parochialem dive Marie Virginis Oxon' ex eo quod ab eiſdem recedere pertinaciter recuſavit ſcolaſtico et academico Oxon' decreto pro heretico et impio pronunciatus fuit et declaratus librique et articuli predicti pro hereticis et impiis pronunciati et declarati de certa ſciencia viſu et auditu iſtius jurati ut dicit addendo ac cauſam ſciencie ſue in hac parte reddendo dicit ſe fuiſſe preſentem tempore defenſionis et convictionis predict' et dicit ſe contra eundem Thomam et ejus libros predictos in publica ſcola diſputaſſe et quod audivit ipſum Thomam ejus libros et hereſes predict' modo et forma quibus ſupra defendentem et in ea parte ut prefertur convictum ut dicit Preſentibus tunc ibidem Richardo Smythe, Richardo Marſhall, et Richardo Crook, ſacre theologie profeſſoribus conteſtibus ſuis cum multis aliis ut dicit premiſſa videntibus et audientibus. Ad duodecimum dicit et deponit contenta hujuſmodi articulo fuiſſe et eſſe vera ac in Anglie regno publica notoria manifeſta pariter et famoſa de auditu ſcientia et noticia iſtius jurati except' tantum quod ignorat de aliqua compulſione per eundem Thomam Cranmerum cuiquam facta ut dicit. Ad xiij dicit contenta in hujuſmodi articulo fuiſſe et eſſe vera ut credit eo quod tunc Romanus pontifex ſuam auctoritatem exercebat in hoc

regno Anglie de certa ſciencia et noticia iſtius deponentis ut dicit. Et ulterius dicit et deponit ſe audiviſſe dictum Thomam Cranmerum in publico judicio coram reverendo domino Subdelegato pro tribunali in hac parte ſeden' fateri ſe tale preſtitiſſe juramentum obediencie prout continetur in ſcedula huic articulo annexa, hoc tamen fecit ſub proteſtacione in inſtrumento publico in hac parte contra eum exhibito contenta ut idem Thomas aſſeruit: Et aliter neſcit. Ad xiiij et xv dicit et deponit contenta in eiſdem articulis (except' hoc tantum quod aliquem coegit ad conſenciendum contentis in eiſdem articulis) fuiſſe et eſſe vera publica et notoria de certa ſciencia et noticia hujus deponentis ut dicit. Ad ultimum dicit et deponit predepoſita per eum fuiſſe et eſſe vera publica et notoria ac juxta eadem famam preſertim in hoc Anglie regno laboraſſe et laborare juxta depoſitionem ſuam predictam.

Jacobus Curtopp artium magiſter decanuſque Eccleſie Cath' Petriburgen' triginta octo annorum etatis aut circiter libere ut dicit condicionis teſtis productus juratus et examinatus ſuper articulis et exhibitis in hac parte contra Thomam Cranmerum pretenſum Archiepiſcopum Cant' ex parte illuſtriſſimorum dominorum noſtrorum Regis et Regine propoſitis et datis. Primo quoad noticiam partium litigantium dicit quod dictum dominum noſtrum Regem per tres quarterios anni ult' ac dominam Reginam per xxv annos jam ult' elapſos reſpective bene novit ut dicit. Ad primum et ſecundum dicit et deponit quod ſic dici audivit prout continetur in iſtis articulis: Et aliter neſcit deponere. Ad tercium dicit et deponit quod audivit dici quod idem Thomas Cranmerus quandam mulierem ſecundò in uxorem duxit ſed an eidem mulieri fuit nuptus necne neſcit ut dicit niſi per auditum aliorum ſed pro certo dicit et deponit ſe vidiſſe eandem mulierem quam idem Thomas Cranmerus tanquam uxorem ſuam ut aſſeruit tenuit cum ipſo Thoma in ejus menſa ſedentem comedentem et bibentem: Et aliter neſcit deponere. Ad iiij et quintum dicit et deponit quod dici audivit quod dictus Thomas Cranmerus ejus ſecundam uxorem predictam tempore Regis Henrici octavi clanculum et ſecrete tenuit atque tempore Edwardi ſexti etiam hujus regni nuper Regis idem Thomas eandem ſuam uxorem

aperte et publice tenuit de viſu et noticia iſtius deponentis: Et aliter neſcit deponere. Ad ſextum dicit et deponit quod dici audivit quod idem Thomas dictam uxorem ſuam ſecundò ut prefertur per eum acceptam antequam prefectus fuit Cant' Archiep' duxit et tenuit Oſiandro benedicente nupciis: Et aliter neſcit deponere. Ad ſeptimum dicit et deponit quod ex certa ſua ſciencia dictus Thomas Cranmerus ſequentes libros ſuo nomine edidit et orbi publicavit viz. *A defenſe of the true and Catholique doctrine* etc. item *Cathachiſmum brevem Chriſtiane diſcipline* etc. atque *articulos* in eodem Cathachiſmo mencionat' necnon *An aunſwer of the moſt reuerende father* etc. Et aliter neſcit deponere. Ad octavum neſcit deponere. Ad ix x et xj dicit et deponit quod ſic dici audivit quod idem Thomas Cranmerus dictos ſuos libros et articulos ac contenta in eiſdem publice et in publica ſcola pro viribus defendebat atque ab hereſibus in hujuſmodi libris et articulis contentis recedere pertinaciter recuſavit et propterea publico Oxon' decreto tam ipſe quam ejus libri et articuli predicti pro hereticis et impiis pronunciati et declarati: Et aliter neſcit deponere. Ad xij (hoc excepto quod non novit eundem Thomam aliquem coegiſſe ad contenta in hoc articulo facienda) dicit et deponit eundem articulum et contenta in eodem fuiſſe et eſſe vera publica notoria et manifeſta in hoc Anglie regno: Et aliter neſcit. Ad xiij dicit et deponit contenta in eodem fuiſſe et eſſe vera et etiam dicit quod audivit eundem Thomam coram reverendo domino Subdelegato in hac parte procedente in publico judicio pro tribunali ſeden' confiteri ſe tale preſtitiſſe juramentum obediencie prout continetur in ſcedula huic articulo annexa: Et aliter neſcit deponere. Ad xiiij et xv dicit et deponit contenta in eiſdem articulis fuiſſe et eſſe vera except' quod non novit de aliqua coactione per eundem Thomam Cranmerum facta. Ad ultimum dicit predepoſita per eum fuiſſe et eſſe vera ac juxta eadem famam laboraſſe et laborare.

Georgius London ſacre theologie baccalarius Collegii Gloceſtren' in Academia Oxon' quinquaginta duorum annorum etatis aut circiter libere ut dicit condicionis teſtis in hac parte productus et juratus quoad partes dicit quod dominum Regem modernum non novit ac dictam dominam

Reginam circiter xxviij annos jam ult' elapſos ac Thomam Cranmerum per quindecim annos bene novit ut dicit. Ad primum ſecundum tercium quartum quintum et ſextum dicit et deponit contenta in eiſdem articulis fuiſſe et eſſe vera et in hoc Anglie regno publica notoria et manifeſta etiam per dictum Thomam Cranmerum coram domino Subdelegato in hac parte procedente publice in judicio ſaltem in effectu confeſſa ut dicit: Et aliter neſcit deponere. Ad ſeptimum dicit et deponit dictum Thomam Cranmerum libros ſequentes edidiſſe ſaltem ſuo nomine viz. *A defenſe of the true and Catholique doctrine* etc. *An aunſwer of the moſte reuerende father in God* etc. necnon ejus conſilium adhibuiſſe circa edicionem Cathachiſmi brevis Chriſtiane diſcipline etc. in hoc articulo mencionat' prout dictus Thomas Cranmerus publice fatebatur coram domino Subdelegato in hac parte pro tribunali ſeden' Et aliter neſcit deponere. Ad octavum neſcit deponere. Ad ix x et xj dicit et deponit quod dictus Thomas Cranmerus in publica ſcola theologica Academie Oxon' dictos libros et articulos ac contenta in eiſdem aliaſque nonnullas hereſes publice defendebat, et inter cetera negavit preſenciam corporis Chriſti in ſacroſancta euchariſtia ut dicit Et ſic defendendo et negando ſcholaſtico et academico Oxon' decreto pro heretico et impio in Eccleſia parochiali dive Marie Virginis civitatis Oxon' pronunciatus et declaratus ut iſte deponens dici audivit tamen eidem decreto non interfuit ut dicit: Et aliter neſcit deponere. Ad duodecimum dicit et deponit eundem Thomam Cranmerum fuiſſe et eſſe (premiſſorum obtentu) Sciſmaticum et quod idem Thomas Cranmerus publice fatebatur ſe adhibuiſſe ejus conſilium Regi Henrico et quamplurimis aliis perſonis hujus regni ut recederent ab auctoritate Romani pontificis: Et aliter dicit quod neſcit deponere. Ad xiij dicit ſe audiviſſe dictum Thomam Cranmerum coram prefato domino Subdelegato publice in judicio faſſum eſſe et confiteri ſe tale preſtitiſſe juramentum prout continetur in ſcedula huic articulo annexa tamen hoc fecit (ut aſſeruit) ſub proteſtacione in inſtrumento publico in hac parte exhibito contenta: Et aliter neſcit deponere. Ad xiiij et xv dicit et deponit contenta in eiſdem articulis fuiſſe et eſſe vera publica et notoria etiam de certa ſciencia auditu et noticia iſtius deponentis ut dicit.

Ad ultimum dicit predepoſita per eum eſſe vera atque juxta eadem famam laboraſſe et laborare.

MAGISTER RICHARDUS SMYTHE ſacre theologie profeſſor eccleſie Chriſti in Academia Oxon' prebendarius ac publicus prelector ſacre theologie in eadem Academia quinquaginta trium aut circiter annorum etatis libere ut dicit condicionis teſtis ſuper articulis capitulis ſive interrogatoriis ex parte illuſtriſſimorum dominorum Regis et Regine contra Thomam Cranmerum pro Archiepiſcopo Cantuar' ſe gerentem datis et propoſitis productus juratus et examinatus dicit quod citra adventum ejuſdem Regis ad hoc Anglie regnum eum tam tempore nuptiarum inter eum et ſereniſſimam dominam Mariam Anglie Reginam Winton' celebrat' quam etiam pluries citra illud tempus vidit quodque ſereniſſimam dominam Mariam Reginam per xiiij aut xv annos necnon prefatum dominum Thomam Cranmerum per xviij annos aut circiter novit. Ad primum ſecundum tercium quartum quintum et ſextum articulos predictos dicit et deponit iſte deponens quod a pluribus ſepius audivit dici prout in eiſdem articulis continetur quodque ſic in quamplurimis hujus regni civitatibus et oppidis ac in utraque Univerſitate ſive Academia Oxon' viz. et Cantabrigien' et in nonnullis aliis locis publicis hujus regni contenta in eiſdem articulis fuerunt et ſunt communiter dicta et publica notoria et famoſa etiam de auditu et ſciencia hujus deponentis Dicitque iſte deponens quod firmiter credit contenta in articulis hujuſmodi fuiſſe et eſſe vera et aliter dicit quod neſcit deponere. Ad ſeptimum dicit et deponit iſte juratus quod liber vulgo nominatus *The defence of the true and Catholicke doctrine of the ſacrament of the bodie and blodd of ower Lord* etc. editus fuit ac publicatus et orbi traditus per dictum Thomam Cranmerum ac ejus nomine auctoritate et mandanto non ſolum prout iſte juratus ſepius hoc verum eſſe audivit a pluribus aliis verum etiam ex eo quod ſub nomine ipſius Thome editus et impreſſus fuit. Cui quidem libro et contentis in eiſdem iſte juratus reſpondens confutacioni ejuſdem alium librum edidit et ſcripſit nominatum vulgariter et Anglice *A confutacion of the true and Catholique doctrine* etc. Et quod attinet ad catachiſmum et articulos annexos et ad librum continentem reſponſa ejuſdem

Thome Cranmeri contra librum reverendi patris domini Stephani Winton' epiſcopi vulgariter dictum *An aunſwer of the moſte reuerend father in God Thomas Archebusſhop of Canterbury* etc. dicit quod tam per titulum et inſcripcionem eorundem et per publicam famam quam per confeſſionem dicti Thome apparet eoſdem libros per eundem Thomam editos fuiſſe et publicatos: Et aliter dicit quod ſuper contentis in hoc articulo neſcit deponere. Ad octavum et nonum dicit quod neſcit deponere. Ad decimum et undecimum dicit iſte deponens quod intra feſta Paſche et Pentecoſtes ad annum elapſum viz. anno Domini milleſimo quingenteſimo quinquageſimo quarto preſens fuit in ſcola theologica Oxonien' quando dictus Thomas Cranmerus publice et pertinaciter pro viribus defenderat hereſes contentas in libris et articulis predictis viz. non eſſe corpus Chriſti realiter in euchariſtia, et non eſſe tranſſubſtanciationem panis et vini, tercio miſſam non eſſe ſacrificium propiciatorium pro vivis et defunctis. Quodque propterea poſt diſpu tacionem aliquot dierum in ea parte publice et ſolemniter factam tandem Sentencia duodecim doctorum virorum viz. ſex de Univerſitate Oxon' et ſex de Univerſitate Cantabrigien' et aliorum multorum virorum doctorum ſpecialiter in ea parte a Convocatione Cleri tunc Londini celebrat' miſſorum convictus fuit et poſtea in Eccleſia parochiali dive Marie Oxon' pro heretico judicatus ejuſque opiniones predicte tanquam heretice dampnate fuerunt Preſentibus etiam tunc ibidem ac premiſſa audientibus venerabilibus viris Richardo Marſhall ſacre theologie profeſſore ac dicte Univerſitatis Oxonien' tunc et in preſenti vicecancellario, Will'mo Treſham et Richardo Croke theologie doctoribus, ac Georgio London theologie baccalario, Roberto Warde artium magiſtro, Johanne Smythe artium magiſtro, Richardo Bruern ſacre theologie baccalario et prelectore Hebraice lingue in dicta Univerſitate, una cum aliis pluribus ad numerum millenarium et ultra ut credit et ut modo recolit Et aliter dicit quod ſuper contentis in iſtis articulis neſcit deponere. Ad xij xiij xiiij xv et xvj dicit aliter ſuper contentis in eiſdem articulis deponere neſcit quam ex auditu famaque publica et ex propria confeſſione predicti Thome Cranmeri heſterna luce viz. duodecimo die inſtantis menſis Septembris coram

domino Subdelegato pro tribunali ſedente publice facta dicitque iſte juratus in vim juramenti ſui quod non eſt doctus neque inſtructus preceve aut precio aliquo in hac parte corruptus.

MAGISTER RICHARDUS MARSHALL ſacre theologie profeſſor ac decanus Eccleſie Cathedralis et Collegii Chriſti in Alma Academia Oxon' et ejuſdem Academie commiſſarius xxxvij annorum etatis aut circiter libere ut dicit condicionis teſtis ſuper articulis ex parte ſereniſſimorum dominorum Philippi et Marie Anglie Regis et Regine contra dominum Thomam Cranmerum aſſertum Epiſcopum Cantuar' datis et propoſitis productus juratus et examinatus primo de partium noticia dicit quod illuſtriſſimum dominum Philippum Anglie Regem primo Winton' tempore nuptiarum inter eum et ſereniſſimam dominam Mariam Anglie Reginam celebrat' vidit quodque citra pluries eum vidit Et dicit quod prefatam ſereniſſimam dominam Mariam Anglie Reginam per octo aut novem annos aut circiter ac Thomam Cranmerum per xvi annos aut circiter novit. Ad primum ſecundum tercium quartum quintum et ſextum articulos predictos dicit quod ſuper contentis in eiſdem aliter deponere neſcit quam ex ipſius Thome confeſſione tam heſterna luce viz. xij° die hujus menſis Septembris coram reverendo patre domino Jacobo Gloceſtren' epiſcopo Subdelegato in hac cauſa judicialiter et publice facta quam etiam antea iſti jurato per eundem dominum Thomam Cranmerum declarata atque ex publica et communi voce et fama ſuper contentis in eiſdem tam in utraque Univerſitate viz. Oxonien' et Cantabrigien' ac in pluribus aliis locis publicis hujus regni Anglie laborante tamen dicit quod firmiter credit contenta in eiſdem fuiſſe et eſſe vera. Et aliter dicit quod ſuper contentis in hujuſmodi articulis neſcit deponere. Ad ſeptimum articulum dicit et deponit iſte juratus quod tam liber vocatus *A diſcourſe of the true and catholike faithe* etc. *Cathachiſmus brevis* etc. cum articulis annexis quam etiam liber vocatus *An aunſwer of the moſt reuerende father in God Thomas Archebuſhop of Canterbury* etc. editi publicati et in publico producti et deſtinati fuerunt ſub nomine dicti domini Thome Cranmeri atque pro editis per eum publice et communiter dicti nominati et reputati tam per ipſum Thomam quam per alios quamplurimos et etiam judicialiter

coram domino Judice Subdelegato predicto xij° die hujus menſis Septembris ſuperius mencionat' ſic recognit' et confeſſat'. Et ideo iſte juratus etiam firmiter credit libros et articulos hujuſmodi per ipſum Thomam Cranmerum ſaltem ejus nomine ſic editos publicatoſque et omnibus deſtinatos fuiſſe: Et aliter neſcit deponere. Ad octavum et nonum dicit iſte juratus quod firmiter credit contenta in eiſdem vera eſſe ex eo quod ſic communiter dicitur etiam ab aliquibus eorum qui articulis hic mencionatis ſubſcripſerunt et quod ſic communis fama laboravit de hujus deponentis auditu proprio: Et aliter dicit quod neſcit deponere. Ad decimum et undecimum dicit iſte juratus quod intra feſta Paſche et Pentecoſtes ad annum elapſum viz. in anno Domini milleſimo quingenteſimo quinquageſimo quarto jam ult' preterit' preſens fuit iſte juratus in ſcola theologica dicte Univerſitatis Oxonien' ubi dictus Thomas Cranmerus publice pro viribus defendebat hereſes in libris et articulis predictis contentas viz. denegando preſenciam corporis et ſanguinis Chriſti in euchariſtia ac tranſubſtancionem panis et vini in corpus et ſanguinem Chriſti etiam miſſe ſacrificium denegando propter quod poſt longam et prolixam diſputacionem per quinque aut ſex dies idem Thomas in ea parte convictus fuit Atque ſentencia ſex virorum doctorum Univerſitatis Oxon' et ſex virorum doctorum Univerſitatis Cantabrigien' necnon ſex etiam doctorum virorum ex Convocacione ſive Sinodo Cleri tunc Londini celebrat' et Oxonie pro dicta diſputacione ſpecialiter tranſmiſſorum in choro Eccleſie beate Marie Virginis Oxon' predict' condempnatus fuit pro heretico et ſimiliter ejus opiniones predicte pro hereticis dampnate ac condempnate et pronunciate fuerunt Preſentibus tunc ibidem et premiſſa etiam audientibus venerabilibus viris Will'mo Treſham, Richardo Smythe, et Richardo Croke ſacre theologie profeſſoribus, Roberto Warde artium magiſtro, Georgio London ſacre theologie baccalario, necnon Hugone Weſton ſacre theologie profeſſore ac Convocacionis predicte proloquutore, Will'mo Chedſey ſacre theologie profeſſore, ac Will'mo Cole legum doctore, et Morgano Philipps ſacre theologie baccalario, cum aliis quamplurimis ad numerum ut credit quadringentorum Et aliter dicit quod de contentis in iſtis articulis deponere neſcit. Ad reliquos

articulos viz. ad xij xiij xiiij xv et xvj articulos dicit et deponit quod tam racione confeſſionis prefati Thome Cranmeri heſterna die coram reverendo patre domino Jacobo Brokes Judice in hac parte Subdelegato judicialiter et publice facte quam etiam racione fame publice et communiter in ea parte tam in hac Academia Oxonien' quam etiam in aliis plurimis hujus regni oppidis et locis publicis laborantis etiam de iſtius deponentis certo auditu credit contenta in articulis predictis fuiſſe et eſſe vera. Et aliter dicit quod de et ſuper contentis in articulis predictis neſcit deponere dicitque iſte juratus quod non eſt doctus neque inſtructus preceve aut precio in hac parte corruptus.

Tenores autem mandati noſtri citatorii predicti una cum certificatorio in dorſo ejuſdem necnon articulorum et ſcedule annexe ac inſtrumenti publici de quibus ſuperius fit mencio ſeriatim ſequuntur et ſunt tales. Jacobus Brokes permiſſione divina Gloceſtren' Epiſcopus reverendiſſimi in Chriſto patris et domini domini Jacobi miſeracione divina tituli ſancte Marie in via ſacroſancte Romane ecclefie preſbiteri Cardinalis de Puteo nuncupati cauſe et cauſis ac partibus infranominatis Judicis et Commiſſarii a ſanctiſſimo domino noſtro Papa ſpecialiter deputati una cum reverendo in Chriſto patre Wigorn' Epiſcopo ac venerabilibus viris Decano Londonien' et Archidiacono Cantuarien' cum illa clauſula et veſtrum cuilibet inſolid' etc. ſub modo et forma infraſcript'. Judex Subdelegatus ſive Commiſſarius ſufficienter et legitime deputatus univerſis et ſingulis prepoſitis decanis archidiaconis prebendariis rectoribuſque vicariis capellanis curatis et non curatis ſcolaribus ac notariis publicis et tabellionibus clericiſque et literatis quibuſcumque per provinciam Cantuar' ac alias ubilibet conſtitutis Salutem in Domino ac noſtris hujuſmodi et dicti reverendiſſimi domini Cardinalis Judicis delegati antedicti immo verius apoſtolicis volentibus firmiter obedire mandatis literas commiſſionales ſive ſubdelegatorias prefati reverendiſſimi patris et domini domini Jacobi Cardinalis et Judicis delegati predicti ipſius ſigillo cera rubea impreſſa in quadam alba lignea capſula incluſa cum cordulis rubei coloris oblongo dependentibus ſigillat' ac ſigno nomine et ſubſcripcione providi viri Claudii Badii clerici Biſmitin' dioces' publici auctoritate apoſtolica et im-

periali ut apparuit Notarii munitas et ſubſcriptas non viciatas non raſas non obolitas non cancellatas nec in aliqua ſui parte ſuſpectas ſed ſanas et integras ac omni vicio et finiſtra ſuſpicione carentes Nobis directas et per partem illuſtriſſimorum ſereniſſimorumque Philippi et Marie Dei gratia Anglie Regis et Regine in ipſis literis commiſſionalibus nominat' anno Domini milleſimo quingenteſimo quinquageſimo quinto indictione decima tercia pontificatus dicti ſanctiſſimi domini noſtri Pauli Pape eo nomine quarti anno primo menſis vero Septembris die nono in Eccleſia parochiali dive Virginis Marie in Alma Academia Oxonienſi ſcituat' realiter preſentatas Noveritis nos cum ea qua decuit reverencia recepiſſe tenorem infraſcriptum in ſe continentem, JACOBUS miſeracione divina tituli ſancte Marie in via ſacroſancte Romane eccleſie preſbiter Cardinalis de Puteo nuncupatus cauſeque et cauſis ac partibus infraſcriptis Judex ac Commiſſarius a ſanctiſſimo domino noſtro Papa ſpecialiter deputatus Reverendis in Chriſto patribus et dominis dominis Dei et apoſtolice ſedis gracia Wigorn' et Gloceſtren' Epiſcopis ac Decano Londonien' et Archidiacono Cantuar' et veſtrum cuilibet inſolido Salutem in Domino et preſentibus fidem indubiam adhibere ac hujuſmodi in commiſſis diligenciam facere noſtriſque hujuſmodi immo verius apoſtolicis firmiter obedire mandatis. Noveritis quod nuper ſanctiſſimus in Chriſto pater et dominus noſter dominus Paulus divina providencia Papa quartus quandam commiſſionis ſive ſupplicacionis papiri ſcedulam nobis per certos curſores ſuos preſentari fecit quam nos cum ea qua decuit reverencia recepimus hujuſmodi ſub tenore motu proprio etc. Quoniam ſicut nuper nobis ſignificatum fuit per literas dilectorum in Chriſto filiorum noſtrorum Philippi Regis et Marie Regine Anglie Thomas Cranmerus qui olim ſedis apoſtolice auctoritate metropolitane eccleſie Cantuarien' prefectus fuerat in hereſis aliaque tam grandia tamque enormia crimina fit prolapſus ut non ſolum dicte metropolitane eccleſie regimine indignum ſe reddiderit ſed cum omnem fere divini et humani juris racionem abjeciſſe videatur majori pena meritum ſe fecerit prout etiam ex complurimis dicti regni Anglie prelatorum atteſtacionibus dicitur apparere aſſeriturque etiam omnia eſſe notoria, Nos de premiſſis certam aliter

quam ut prefertur noticiam non habentes et tanta crimina ſi vera ſint impunita dictamque metropolitanam eccleſiam ſine paſtore idoneo derelinquere ad aliquam tamen execucionem aliter quam rei veritate per legitime receptas probaciones habita procedere nolentes, Dilecto filio noſtro Jacobo tituli ſancti Simeonis ſancte Romane Cardinali ut de premiſſis etiam ſummarie ſimpliciter et de plano ſine ſtrepitu et figura judicii ac ſine ulla terminorum ſubſtancialium vel tele judiciarie obſervacione citato dicto Thoma ſe informet et quicquid inveniet nobis referat committimus et mandamus cum poteſtate in Curia et extra citandi et inhibendi literas compulſoriales generales ac remiſſorias in forma conſueta ad partes decernendi perſonaſque quaſcumque ſi opus eſſe arbitrabitur ſive ad exhibenda jura ſive ad perhibendum teſtimonium etiam per cenſuras eccleſiaſticas cogendi et compellendi ſeu ſi pro celeriori expedicione ſibi videbitur ad recipiend' informacionem hujuſmodi aliquem probum virum in dignitate eccleſiaſtica conſtitutum in partibus illis commorantem cum ſimili citandi inhibendi cogendi facultatem deputandi ac compellendi et ſubdelegandi cumque aliis facultatibus neceſſariis conſuetis et opportunis preſentium tenore committimus et mandamus non obſtan' conſtitucione et ordinacione apoſtolicis dicti regni legibus ſtatutis et conſuetudinibus etiam juramento roboratis ceteriſque contrariis quibuſcunque ſtatum merita et tenores predictorumque aliorumque forſan latius exprimendorum pro ſufficienter expreſſis habentes. Que quidem commiſſio binas in ejus fine habebat ſignaturas quarum prior talis erat viz. de mandato domini noſtri Pape, Audiam, idem reverendiſſimus dominus Cardinalis citet decernat deputet ſubdeleget et referat ut petitur. Secunda vero ſic ſubſequebatur viz. placet. J. Cujus quidem commiſſionis pretextu per nos citacione legitime extra Romanam Curiam et ad partes contra et adverſus reverendum patrem dominum Thomam Cranmerum prefect' metropolitane eccleſie Cantuar' in forma ſolita et conſueta decreta et conceſſa. Subſequenter vero conſtitutus legitime coram nobis providus vir magiſter Petrus Renilius in Romana Curia cauſarum et ſereniſſimorum Philippi Regis et Marie Regine Anglie procurator aſſertus prout de ſue procuracionis mandato nobis legitimam promiſit facere fidem

et eo nomine procuratorio et ad recipiend' informacionem contentorum in preinſerta commiſſione aliquem probum virum in dignitate eccleſiaſtica conſtitutum in partibus illis commorantem juxta et ſecundum predicte commiſſionis vim formam continenciam et tenorem ſubdelegari viceſque noſtras committi per nos debita cum inſtancia poſtulavit. Nos tunc Jacobus Puteus Cardinalis et Judex prefatus attendentes poſtulacionem hujuſmodi fore juſtam et racioni conſonam vos reverendos dominos Wigornien' et Gloceſtren' Epiſcopos ac Decanum Londonien' et Archidiaconum Cantuarien' et veſtrum quemlibet inſolid' ad recipiend' informacionem premiſſorum narratorum et contentorum in preinſerta commiſſione juxta dicte commiſſionis vim formam continenciam et tenorem ſubdelegand' ac vices noſtras committend' duximus et per preſentes ſubdelegamus et committimus has noſtras literas noſtro ſigillo munitas decernentes. Que omnia et ſingula premiſſa vobis omnibus et ſingulis predictis intimamus inſinuamus et notificamus ac ad veſtram et cujuſlibet veſtrum noticiam deducimus et deduci volumus per preſentes. In quorum omnium et ſingulorum fidem et teſtimonium premiſſorum preſentes literas ſive preſens publicum inſtrumentum hujuſmodi ſubdelegacionem in ſe continentes ſive continens exinde fieri et per notarium publicum noſtrumque et hujuſmodi cauſe coram nobis ſcribam infraſcriptum ſubſcribi et publicari mandavimus ſigillique noſtri juſſimus et fecimus appenſione communiri. Dat' et actum Rome in domo habitacionis noſtre ſolite reſiden' ſub anno a Nativitate Domini milleſimo quingenteſimo quinquageſimo quinto indictione decima tercia die vero Mercurii decima nona menſis Junii pontificatus ſanctiſſimi in Chriſto patris et domini noſtri domini Pauli divina providencia Pape quarti anno ejus primo Preſentibus ibidem venerabilibus viris dominis Menelao de Bazzanis et Auguſtino Ferragutt clericis Parmen' et Majoricen' reſpective civitatum teſtibus ad premiſſa vocatis ſpecialiter et rogatis et ſpeciales Et ego Claudius Badius clericus Biſmitin' dioceſis publicus apoſtolica et imperiali auctoritatibus notarius reverendiſſimique domini Cardinalis prefati et hujus cauſe coram eo in locum venerabilis viri domini Parii de Fabianis clerici Arben' notarii ſcriba deputatus Quia dict' ſubdelegacioni peticioni et

decreto omnibuſque aliis et ſingulis premiſſis dum ſic ut premittitur fierent et agerentur una cum prenominatis teſtibus preſens interfui eaque omnia et ſingula ſic fieri vidi et audivi ac in notam ſumpſi ex qua preſens publicum inſtrumentum manu alterius ſcriptum exinde confeci et ſubſcripſi ſignoque et nomine meis ſolitis et conſuetis una cum ipſius reverendiſſimi Cardinalis ſigilli appenſione ſignavi in fidem premiſſorum rogatus et requiſitus. Poſt quarum quidem literarum commiſſionalium predict' preſentacionem et earum recepcionem nobis et per nos ſic ut premittitur fact' fuimus per partem prefatorum illuſtriſſimorum Regis et Regine debita cum inſtancia requiſiti quatenus onus execucionis earumdem literarum et contentorum in eiſdem in nos aſſumere et eas juxta formam in eis annotatam et ſecundum juris exigentiam debite exequi et citacionem legitimam contra et adverſus prenominatum Thomam Cranmerum pro Cantuar' Archiepiſcopo ſe gerentem in predictis literis exadverſo principaliter nominatum ſub modo et forma inferius deſcript' decernere et concedere dignaremur. Unde nos Jacobus Epiſcopus et Subdelegatus ſive Commiſſarius antedictus attendentes requiſicionem hujuſmodi nobis ut premittitur factam juſtam fore et racioni conſonam ob reverenciam dicti reverendiſſimi domini Cardinalis Judicis delegati committentis onus commiſſionis hujuſmodi in nos aſſumentes necnon juxta ipſius commiſſionis vim formam et effectum procedere volentes in hac parte citacionem hujuſmodi etiam ad diem et locum inferius deſcript' fieri decernimus, juſticia id poſcente. Vobis igitur conjunctim et diviſim auctoritate apoſtolica (qua fungimur in hac parte) committimus et firmiter injungendo mandamus quatenus citetis ſeu citari faciatis peremptorie prefatum Thomam Cranmerum Archiepiſcopum aſſertum antedictum, quod compareat coram nobis in Eccleſia parochiali dive Virginis Marie in Alma Academia Oxon' fituat' duodecimo viz. die inſtantis menſis Septembris hora octava ante meridiem ejuſdem diei cum continuacione et prorogacione dierum horarum et locorum tunc ſequend' et limitand' ſi oporteat in hac parte fiend' cauſam racionabilem et legitimam ſi qua pro ſe habeat aut dicere ſciat objectionemve ſive excepcionem ſi quam proponere facere aut objicere velit aut poſſit contra literas ſive

inſtrumentum ſubdelegacionis predict' aut contra articulos in hac parte datos ſeu contra inſtrumenta proceſſum ſive jura aliqua in hac parte producta in debita juris forma dictur' oſtenſur' et allegatur' necnon teſtes aliaſque probaciones ſuper articulis ceteriſque juribus et inſtrumentis hujuſmodi produci jurari et fieri viſur' et auditur' interrogatoriaque ſi que dare voluerit datur' et miniſtratur' necnon ad omnia et ſingula acta in hac parte neceſſaria atque juxta premiſſa et juxta vim formam et tenorem literarum commiſſionalium ſive ſubdelegatoriarum predictarum ſucceſſive expediend' proceſſur' et procedi viſur' ulteriuſque factur' et receptur' quod tenor et effectus dictarum literarum commiſſionalium ſive ſubdelegatoriarum et contenta in eiſdem de ſe exigunt et requirunt et quod juſticia in hac parte ſuadebit, intimantes nihilominus eidem Thome Cranmero Archiepiſcopo aſſerto ſic citato quod ſive ipſe in dicto citacionis et decreti noſtri hujuſmodi termino comparuerit ſive non, Nos juxta juris exigentiam ac juxta vim formam tenorem et effectum dictarum literarum commiſſionalium ſive ſubdelegatoriarum tam ad teſtium productionem juramenti preſtacionem et eorum examinacionem ceterorumque probacionem recepcionem et admiſſionem quam etiam ad omnia et ſingula acta neceſſaria in hac parte ſucceſſive expediend' prout juſtum fuerit procedemus ipſius Thome citati abſencia ſive contumacia in aliquo non obſtante. Et quid in premiſſis feceritis nos Subdelegatum antedictum dictis die et loco debite certificet ille veſtrum qui preſens noſtrum mandatum fuerit executus perſonaliter vel per ſuas literas patentes harum ſeriem in ſe continentes una cum preſentibus auctentice ſigillat'. In cujus rei teſtimonium ſigillum noſtrum preſentibus appoſuimus. Dat' nono die menſis Septembris anno Domini milleſimo quingenteſimo quinquageſimo quinto. IN DEI NOMINE AMEN Univerſis et ſingulis preſens publicum inſtrumentum inſpecturis pateat evidenter et ſit notum quod anno a Nativitate Domini milleſimo quingenteſimo quinquageſimo quinto indictione decima tercia pontificatuſque ſanctiſſimi in Chriſto patris et domini noſtri domini Pauli divina providencia hujus nominis Pape quarti anno ejus primo menſis vero Septembris die nono in domo Rogeri Taylor alias Cooke infra parochiam beate Marie Mag-

dalene in ſuburbiis civitatis Oxon' dioceſiſque Oxon' notorie ſituat' in providi et circumſpecti viri domini Johannis Clerk notarii publici ſubſcripti teſtiumque infranominatorum ad hæc ſpecialiter vocatorum et rogatorum preſencia, Ego Chriſtoferus Smythe notarius publicus ac mandatarius in hac parte ſpecialiter deputatus juratuſque et admiſſus ex parte illuſtriſſimorum ſereniſſimorumque Philippi et Marie Anglie Regis et Regine in retroſcriptis literis citatoriis principaliter nominatorum ad aſſumend' in me execucionem retroſcriptarum literarum citatoriarum et ad illas exequend' inſtanter requiſitus tanquam obediencie filius literas hujuſmodi humiliter et reverenter recepi ac ipſarum execucionem juxta officii mei debitum ſuſcepi et eidem Thome Cranmero exadverſo principali in retroſcriptis literis exadverſo principaliter nominato preſenti eaſdem literas et contenta in eiſdem inſinuavi publicavi notificavi et ad ejus noticiam quantum melius potui et debui deduxi ac earundem vigore eundem Thomam citavi quatenus poſt hujus citacionis execucionem infra terminum in ea prefixum in judicio coram reverendo in Chriſto patre et domino domino Jacobo permiſſione divina Gloceſtren' Epiſcopo reverendiſſimi in Chriſto patris et domini domini Jacobi miſeracione divina tituli ſancte Marie in via ſacroſancte Romane eccleſie preſbiteri Cardinalis de Puteo nuncupati cauſe et cauſis ac partibus infranominatis Judicis et Commiſſarii a dicto ſanctiſſimo domino noſtro Papa ſpecialiter deputati ſub modo et forma infraſcript' Judice Subdelegato ſive Commiſſario ſufficienter et legitime deputato in retroſcriptis literis nominato modo et forma in eiſdem literis expreſſis compareat et alias dictas citatorias literas juxta vim formam tenorem et effectum earundem executus fui nihil de contentis in eiſdem omittendo et in ſignum vere et realis execucionis hujuſmodi ipſi Thome veram earundem literarum copiam necnon copiam veram articulorum capitulorum ſive interrogatoriorum ex parte dictorum ſereniſſimorum dominorum noſtrorum Regis et Regine in hac parte contra eum propoſit' dat' et exhibit' collacionatas ac manu et ſigno dicti domini Johannis Clerk notarii publici predicti ac hujus cauſe in actorum ſcribam ſpecialiter aſſumpti ſubſcriptas et firmatas una cum libris munimentis et documentis in ipſis articulis ſive capitulis ſpe-

cificatis et in hac parte coram retronominato domino Subdelegato etiam exhibitis tradidi et dimiſi. Super quibus omnibus et ſingulis tam Ego notarius et mandatarius antedictus quam etiam prefatus dominus Johannes Clerk notarius publicus predictus tunc etiam perſonaliter preſens ex parte dictorum ſereniſſimorum dominorum noſtrorum Regis et Regine et eorum nomine ad conficiend' inſtrumentum ſive inſtrumenta publicum ſeu publica unum vel plura ac teſtes infranominatos inde teſtimonium perhibere ſpecialiter fuimus reſpective requiſiti. ACTA fuerunt hec omnia et ſingula prout ſupraſcribuntur et recitantur ſub anno Domini indictione pontificatuſque ac menſe die et loco ſupradictis Preſentibus tunc ibidem Griffino Willyams Oxon' commorante, et Thoma Owen London' commorante, notariis publicis ac Rogero Taylor alias Cooke Oxon' dioc' et Rolando Grene literato London' etiam commorante, Teſtibus ad premiſſa vocatis ſpecialiter et rogatis. Et ego Chriſtoferus Smythe Lincoln' dioceſis publicus (apoſtolica auctoritate) notarius quia dictam citacionem contra memoratum dominum Thomam Cranmerum modo et forma quibus ſupra debite executus fui omnibuſque aliis et ſingulis premiſſis dum ſic ut premittitur ſub anno Domini indictione pontificatuſque ac menſe die et loco ſupradictis fierent et agerentur (una cum prenominato domino Johanne Clerk notario publico et actorum ſcriba predicto hic inferius ſe ſubſcribente) prenominatiſque teſtibus preſens perſonaliter interfui eaque omnia et ſingula ſic feci executus fui et expedivi ac in notam ſumpſi. Ideo hoc preſens publicum inſtrumentum manu mea propria exinde confeci ſcripſi et ſubſcripſi ſignoque[a] et nomine meis ſolitis et conſuetis una cum ſigno et nomine prefati Johannis Clerk notarii predicti atque dicti reverendi patris domini Jacobi Gloceſtren' Epiſcopi ſubdelegati ſupradicti ſigilli appenſione ſignavi in fidem premiſſorum rogatus ſpecialiter et requiſitus. Et ego Johannes Clerk Bathon' et Wellen' dioceſis publicus ſacra auctoritate apoſtolica notarius et alme Curie Cantuarien' procuratorum generalium unus, in cauſaque et cãuſis retroſcriptis actorum ſcriba ſpecialiter aſſumptus admiſſus et aſſignatus, Quia dictarum literarum citatoriarum recepcioni et execucioni ac vere copie earum etiam manu nomineque

[a] The device is in the margin of the MS.

et ſigno meis propriis et ſolitis ſignate et firmate tradicioni ceteriſque premiſſis omnibus et ſingulis dum ſic ut premittitur ſub anno Domini indictione pontificat' menſeque ac die et loco ſuperius ſpecificatis agerentur et fierent una cum memorato domino Chriſtofero Smythe notario publico et mandatario predicto ut prefertur ſe ſuperius ſubſcribente teſtibuſque prenominatis preſens perſonaliter interfui Eaque omnia et ſingula ſic fieri vidi ſcivi et audivi, Ideo hoc preſens publicum inſtrumentum manu propria ſupranominati domini Chriſtoferi Smythe notarii publici predicti ſcriptum et exinde confectum etiam ſubſcripſi ſignoque [b] et nomine meis ſolitis et conſuetis ſignavi una cum appenſione ſigilli ſupradicti reverendi domini Subdelegati in fidem et teſtimonium premiſſorum rogatus ut prefertur et requiſitus. IN DEI NOMINE AMEN coram vobis reverendo in Chriſto patre et domino domino Jacobo permiſſione divina Gloceſtren' Epiſcopo reverendiſſimi in Chriſto patris et domini domini Jacobi miſeracione divina tituli ſancte Marie in via ſacroſancte Romane eccleſie preſbiteri Cardinalis de Puteo nuncupati a ſanctiſſimo domino noſtro domino Paulo divina providencia illius nominis Papa quarto Judicis delegati Commiſſario ſive Subdelegato in hac parte ſufficienter auctoriſato Articulos capitula poſiciones ſive interrogatoria infraſcripta ac omnia et ſingula in eiſdem contenta omnibus melioribus validioribuſque et efficatioribus via modo et juris forma quibus melius validius et efficatius de jure potuit aut debeat atque ad omnem juris effectum exinde ſequi valen' Procurator et eo nomine illuſtriſſimorum ſereniſſimorumque principum Philippi et Marie Anglie Regis et Regine contra et adverſus Thomam Cranmerum pro Archiepiſcopo metropolitane eccleſie Cantuar' ſe gerentem dat proponit et exhibet conjunctim et diviſim ac articulatim prout ſequitur. In primis procurator dictorum illuſtriſſimorum Regis et Regine ac procuratorio nomine pro eiſdem ponit et articulatur et ſi negatum fuerit probare intendit, Quod idem Thomas Cranmerus ad viginti ſeu circiter annos elapſos in Archiepiſcopum Cantuarien' (tunc ipſa ſede Archiepiſcopali et eccleſia metropolitana Cantuar' per mortem recolende memorie Will'mi Warrham ultimi Archiepiſcopi ibidem et illius Thome immediati predeceſſoris vacante) auctoritate ſedis apoſtolice ut-

[b] The device is in the margin of the MS.

cumque prefectus fuit atque per nonnullos citra annos pro Archiepiſcopo metropolitanoque ejuſdem ecclefie metropolitice ſe geſſit et aliquo modo ſe gerit pretenditque in preſenti hocque fuit et eſt verum publicum notorium manifeſtum pariter et famoſum ponit et articulatur conjunctim divifim et de quolibet. Item ponit et articulatur et ſi negatum fuerit probare intendit procurator prefatus et procuratorio nomine quo ſupra, Quod olim antequam dictus Thomas Cranmerus dicte Cantuar' ecclefie ut prefertur prefectus fuit et ante ullos ſacros ordines ab eo ſuſceptos ad xxx^ta et ultra annos elapſos quandam mulierem communiter et vulgo nominatam Johannam alias *black Johanne of the dolphin* in Cantabrigia Elien' diocefis (ſeu alio forſan nomine ſive cognomine vocatam) in uxorem duxit ponit et articulatur ut ſupra. Item ponit et articulatur et ſi negatum fuerit probare intendit procurator antedictus, Quod dictus Thomas Cranmerus poſt mortem dicte uxoris ſue preſbiter effectus ac in ſacro ordine ſacerdotali conſtitutus quandam aliam mulierem Annam nominatam ſeu forſan aliter vocatam de facto quum de jure non deberet in ſuam conjugem accepit et in Archiepiſcopum Cantuar' auctoritate predicta utcumque prefectus fuit ponit et articulatur ut ſupra. Item ponit et articulatur et ſi negatum fuerit probare intendit idem procurator, Quod ipſe Thomas Cranmerus mulierem hujuſmodi ſic per eum ſecundo tanquam uxorem acceptam pro uxore uſque ad mortem Henrici octavi nuper Anglie Regis clanculum tamen et (ut fieri potuit) ſecrete tenuit habuit et cuſtodivit. Item procurator predictus ponit et articulatur et ſi negatum fuerit probare intendit, Quod memoratus Thomas Cranmerus a morte dicti Regis Henrici et tempore Edwardi ſexti tunc immediate Anglie Regis eandem mulierem ſic ſecundo acceptam non ſecrete ut prius ſed palam publice notorieque et manifeſte citra ullum pudorem et verecundiam tanquam ſuam uxorem et pro ſua uxore tam in menſa quam alibi de facto tenuit acceptavit et tractavit et cum ea tanquam cum ſua uxore cohabitavit proleſque et liberos multos ex eadem ſuſcitavit et habuit ponit et articulatur ut ſupra. Item ponit et articulatur antedictus procurator et ſi negatum fuerit probare intendit, Quod dictus Thomas Cranmerus adeo impudens exiſtens ut turpitudinem

ſuam in hac parte manifeſte jactando detegerit et in publicum totius hujus regni Anglie conſpectum notorie deduceret tempore dicti Regis Edwardi (et ipſo regnante) publice aſſeruit et affirmavit, inter cetera, ſe dictam mulierem ſecundam ex multis antea annis in uxorem ſuſcepiſſe et cum ea cohabitaſſe necnon proles et liberos ut prefertur ab eadem ſuſcitaſſe ponit et articulatur ut ſupra. Item ponit et articulatur procurator antedictus et ſi negatum fuerit probare intendit, Quod prelibatus Thomas Cranmerus ad profundum malorum veniens (Chriſtiana fide et religione penitus contemptis) in hereſes ſuas quas longe antea imbiberat et maxime contra venerabile euchariſtie ſacramentum libros unacum copia iſtorum articulorum ſibi oſtenſos propoſitos et traditos ac in margine hujus articuli expreſſos ſive deſignatos eorumque vim formam tenorem et effectum edidit lingua partim Latina partim Anglicana ſaltem ſic edi imprimique et orbi publicari fecit etiam ſuo nomine ipſaſque hereſes publice aſſeruit et docuit ponit ut ſupra. Item ponit et articulatur procurator ſupranominatus et ſi negatum fuerit probare intendit, Quod prefatus Thomas Cranmerus articulis quibuſdam hereticis maxime inter cetera contra veritatem veramque preſentiam corporis et ſanguinis Chriſti in euchariſtia editis et conceptis verumque et reale ac perfectum Chriſti corpus in ipſo ſacramento ſub ſpecie ſive forma panis et vini notorie denegantibus ſub nomine Cleri Cantuarien' falſo editis et publicatis paſtores rectores et eccleſiarum curatos non paucos ſubſcribere coegit fecit et compulit ponit et articulatur ut ſupra. Item procurator antedictus ponit et articulatur et ſi negatum fuerit probare intendit, Quod dictus Thomas quia libros et articulos antedictos modis quibus potuit non ceſſabat defendere tum ut factionis et hereſis ſue participes in impietate retineret tum ut alios ad eandem nequiciam pertraheret auctoritate ſereniſſime domine Marie Regine predicte (et ejus conſiliariis ſuadentibus) e turri et carcere London' ubi ob ſua enormia nephandaque ſcelera delicta et crimina detentus fuit ad Academiam Oxonien' ubi tunc parliamentum futur' ſperabatur mittebatur

A defence of the true and catho' doctrine of the ſacrament of the bodie and bloode of our ſaivo'. Chriſte etc. *A diſcourſe vpon the ſacrament of the Lords ſupper ſolemplie handled at the vniuerſitie of Oxforde by docto'. Petir Martir* etc. *Catachiſmus brevis Chriſtiane diſcipline* etc. *Articuli de quibus in Sinodo Londonien'* a°. dn'. 1552. etc. *An Aunſwer of the moſt reuerende father in God Thomas Archebuſhop of Cant' vnto a craftie and ſophiſticall cavillacion deuiſed by Steven Gardiner* etc.

Hocque fuit et eſt verum publicum notorium manifeſtum pariter et famoſum ponit et articulatur ut ſupra. Item ponit et articulatur et ſi negatum fuerit probare intendit procurator antedictus, Quod idem Thomas Cranmerus in dicta Academia Oxonien' (publica diſputacione ſecum ex more ſcolarum habita) libros et articulos predictos publice pro viribus defendebat et ſic quatenus potuit defendens exibilatus et convictus fuit Ponit et articulatur ut ſupra. Item ponit et articulatur procurator ſepedictus et ſi negatum fuerit probare intendit, Quod memoratus Thomas Cranmerus quia ſic libros articulos et hereſes predict' pro viribus defendebat et quia modo premiſſo convictus cedere et ab eiſdem recedere pertinaciter recuſavit ſcolaſtico et academico Oxonien' decreto pro heretico et impio execratoque pronunciatus fuit et declaratus librique et articuli predicti pro hereticis impiis et execratis pronunciati ſimiliter et declarati fuerunt, Ponit et articulatur ut ſupra. Item ponit et articulatur procurator predictus et ſi negatum fuerit probare intendit, Quod prefatus Thomas Cranmerus fuit et eſt merus et notorius ſchiſmaticus ex eo preſertim quod non ſolum ab unitate catholice et univerſalis eccleſie ipſiuſque eccleſie conſtitucionibus ordinacionibus ritibus decretis ſaniſque doctrinis et determinacionibus variis et innumeris modis atque a ſede apoſtolica eccleſiaque Romana totius eccleſie catholice ſola matrice ſummoque et Romano pontifice et domino noſtro Papa ejuſdem eccleſie catholice et univerſalis ſolo ſub Chriſto capite receſſit verum etiam ex eo quod tum hujus regni Anglie Regem Henricum octavum tum etiam plures alios hujus regni Anglie epiſcopos prelatos et proceres et magnates atque utriuſque ſexus perſonas quamplurimas ſic recedere ſummoque pontifici et ejus ac ſedis apoſtolice auctoritati renunciare procuravit et fecit et in ea parte ejus conſilium et auxilium adhibuit etiam pluribus et variis modis quoſdam eorum ad ſic recedendum et renunciandum compulit et coegit necnon in ea parte ſpecialis precipuuſque et principalis ſeu quaſi inſtigator et fautor fuit pro talique et ut talis fuit et eſt communiter dictus tentus habitus nominatus et reputatus palam publice et notorie, Ponit et articulatur ut ſupra. Item ponit et articulatur et ſi negatum fuerit probare intendit ſepedictus procu-

rator, Quod prefatus Thomas Cranmerus auctoritate ſedis apoſtolice et domini noſtri Pape Cantuarien' Archiepiſcopus ut prefertur conſecratus et prefectus (inter cetera tempore conſecrationis ſue hujuſmodi paulove antea aut citra) fidelitatem et obedienciam beato Petro ſancteque et apoſtolice Romane eccleſie et ſanctiſſimo domino noſtro Pape tunc exiſtenti ejuſque ſucceſſoribus juxta tenorem ſcedule preſentibus annexe ſaltem in effectu preſtitit et in ea parte juramentum ad ſancta Dei evangelia ſubivit, Ponit et articulatur ut ſupra. Item ponit et articulatur procurator predictus, Quod dictus Thomas Cranmerus ejus fidelitatis obediencieque et juramenti preſtacione predictis et ceteris premiſſis non obſtantibus (ſed penitus ſpretis et poſtpoſitis) ſpiritu perverſi conſilii ductus immo verius ſeductus non ſolum modo premiſſo ab eccleſie unitate ſedeque apoſtolica et domino noſtro domino Papa ejuſque auctoritate receſſit et alios ſupranominatos recedere et ut prefertur renunciare fecit procuravit et coegit in plurimaſque et varias hereſes lapſus ſit, verum etiam ipſius ſummi pontificis et ſedis apoſtolice auctoritatem in ſe aſſumere et uſurpare preſumendo ſaltem prophana et illicita auctoritate utendo (et omnino abſque hujuſmodi ſummi pontificis et ſedis apoſtolice auctoritate) tam epiſcopos conſecrare ceteraque ad ſolam ſedem apoſtolicam et dominum noſtrum Papam et ad nullum alium ſpectantia attemptare et peragere preſumpſit: Quorum premiſſorum pretextu idem Thomas Cranmerus tum reatum crimenque hereſis et ſchiſmatis tum etiam reatum perjurii etiam voluntarii notorie et manifeſte incurrebat et incurrit: Hocque fuit et eſt verum publicum notorium manifeſtum pariter et famoſum, Ponit et articulatur ut ſupra. Item ponit et articulatur procurator predictus et ſi negatum fuerit probare intendit, Quod licet hujus regni Anglie ſubditi et utriuſque ſexus perſone nuper ad octo ſeu novem menſes aut circiter elapſos a ſchiſmate pernicioſo quo hoc regnum antea peſtifere infectum fuit receſſerunt atque ad eccleſie unitatem redierunt ſediſque apoſtolice et ſacroſancte Romane eccleſie ac domini noſtri d mini Pape auctoritatem receperunt acceptarunt et admiſerunt et in ea parte a ſchiſmate et ab hereſibus quibus infecti et involuti fuerunt reconciliacionem auctoritate dicte ſedis apoſtolice et domini

noſtri Pape obtinuerunt, Prefatus tamen Thomas Cranmerus animo perverſo et indurato corde in hereſibus ſuis et in ſchiſmatis reatu (quibus antea infectus fuit) adhuc involutus remanet et jacet infectus atque ſe in ea parte debite reconciliare ejuſque hereſi errori et ſchiſmati renunciare ad unitatemque eccleſie catholice et dominum noſtrum Papam ſummumque pontificem caput ejuſdem eccleſie redire contempſit et neglexit ac ſic pertinaciter contempnit et negligit in preſenti: Hocque fuit et eſt verum publicum notorium manifeſtum pariter et famoſum, Ponit et articulatur ut ſupra. Item ponit et articulatur procurator predictus ac ſi negatum fuerit probare intendit, Quod premiſſa omnia et ſingula preſertim in hoc regno Anglie fuerunt et ſunt vera publica notoria manifeſta pariter et famoſa apud omnis ordinis homines etiam tam publica vera notoria manifeſta et famoſa quod ulla tergiverſacione celari non poſſunt atque pro talibus et ut talia taliterque facta et perpetrata communiter dicta tenta habita nominata et reputata palam publice et notorie. UNDE petit procurator illuſtriſſimorum et ſereniſſimorum dominorum Regis et Regine predict' ac procuratorio nomine pro eiſdem jus et juſticiam de et ſuper premiſſis et ea continentibus quibuſcunque conjunctim et diviſim fieri et miniſtrari, Non arctans ſe ad omnia et ſingula premiſſa probanda nec ad onus ſuperflue probacionis eorundem de quo proteſtatur ſpecialiter in hac parte, Juris beneficio in omnibus ſemper ſalvo ac veſtrum officium domine Judex antedict' in hac parte humiliter implorando. IN DEI NOMINE AMEN Ego Thomas electus Cantuarien' ab hac hora inantea fidelis et obediens ero beato Petro ſancteque apoſtolice Romane eccleſie ac domino noſtro domino Clementi Pape ſeptimo ſuiſque ſucceſſoribus canonice intrantibus. Non ero in conſilio aut conſenſu vel facto ut vitam perdant aut membrum ſeu capiantur aut in eos manus violenter quomodolibet ingerantur vel injurie alique inferantur quovisquefito colore. Conſilium vero quod mihi credituri ſunt per ſe aut nuncios ſeu literas ad eorum dampnum (me ſciente) nemini pandam. Papatum Romanum et regalia ſancti Petri adjutor eis ero ad retinendum et defendendum contra omnem hominem. Legatum apoſtolice ſedis in eundo et redeundo honorifice tractabo et in ſuis ne-

ceſſitatibus adjuvabo. Jura honores privilegia et auctoritatem Romane eccleſie et domini noſtri Pape et ſucceſſorum predictorum conſervare et defendere augere et promovere curabo, nec ero in conſilio vel tractatu in quibus contra ipſum dominum noſtrum vel eandem Romanam eccleſiam aliqua ſiniſtra vel prejudicialia perſonarum juris honoris ſtatus et poteſtatis eorum machinentur et ſi talia a quibuſcumque procurari novero (vel tractari) impediam hoc pro poſſe et quantocius potero commode ſignificabo eidem domino noſtro vel alteri per quem ad ipſius noticiam pervenire poſſit. Regulas ſanctorum patrum decreta ordinaciones ſentencias diſpoſiciones reſervaciones promiſiones et mandata apoſtolica totis viribus obſervabo et faciam ab aliis obſervari. Hereticos ſciſmaticos et rebelles domino noſtro et ſucceſſoribus predictis pro poſſe perſequar et impugnabo. Vocatus ad Sinodum veniam niſi prepeditus fuero canonica prepedicione. Apoſtolorum limina Romana Curia exiſtentia citra ſingulis annis ultra vero montes ſingulis bienniis viſitabo aut per me aut per meum nuncium niſi apoſtolica abſolvar licencia. Poſſeſſiones vero ad menſam meam pertinentes non vendam neque donabo nec impignorabo neque de novo infeudabo vel aliquo modo alienabo etiam cum conſenſu capituli eccleſie mee (inconſulto Romano pontifice) Sic me Deus adjuvet et hec ſancta Dei Evangelia.—In dei nomine amen per preſentis publici Inſtrumenti ſeriem cunctis appareat evidenter et ſit notum quod anno Domini milleſimo quingenteſimo triceſimo tercio indictione ſexta regni illuſtriſſimi metuendiſſimi ac invictiſſimi principis et domini noſtri ſupremi Henrici octavi Dei gracia Anglie et Francie Regis fidei defenſoris et domini Hibernie excellentiſſimi anno viceſimo quarto menſis vero Marcii die triceſimo in domo Capitulari Collegii Regii ſancti Stephani prothomartyris prope palacium Regium Weſtm' London' dioceſis notorie ſituat' conſtitutus perſonaliter reverendiſſimus in Chriſto pater dominus Thomas in Cant' Archiepiſcopum (ut dicebat) electus, in mea prothonotarii Regii ac notarii ſubſcripti ac venerabilium virorum magiſtri Johannis Tregonwell legum doctoris et Thome Bedyll clerici a conſiliis dicti domini noſtri Regis, Richardi Gwent decretorum doctoris Curie Cantuar' Officialis principalis, et Johannis

eandem Romanam eccleſiam aliqua ſiniſtra vel prejudicialia perſonarum juris honoris ſtatus et poteſtatis eorum machientur et ſi talia a quibuſcunque procurari novero vel tractari impediam hoc pro poſſe et quantocius potero commode ſignificabo eidem domino noſtro vel alteri per quem ad ipſius noticiam pervenire poſſit. Regulas ſanctorum patrum decreta ordinaciones ſentencias diſpoſiciones reſervaciones proviſiones et mandata apoſtolica totis viribus obſervabo et faciam ab aliis obſervari. Hereticos ſciſmaticos et rebelles domino noſtro et ſucceſſoribus predictis pro poſſe perſequar et impugnabo. Vocatus ad Sinodum veniam niſi prepeditus fuero canonica prepedicione. Apoſtolorum limina Romana Curia exiſtentia citra ſingulis annis ultra vero montes ſingulis bienniis viſitabo aut per me aut per meum nuncium niſi apoſtolica abſolvar licencia. Poſſeſſiones vero ad menſam meam pertinentes non vendam neque donabo nec impignorabo neque de novo infeudabo vel aliquo modo alienabo etiam cum conſenſu capitali eccleſie mee (inconſulto Romano pontifice) Sic me Deus adjuvet et hec ſancta Dei Evangelia: manibus ſuis tenens ante lecturam ejuſdem ſcedule et juramenti in eadem contenti preſtacionem in mea et eorundem teſtium preſentia aſſeruit et proteſtatus eſt ſe dictam ſcedulam lecturum ac juramentum inibi inſertum preſtiturum ſub premiſſis proteſtacionibus alias per eundem eodem die in dicto domo Capitulari in mea et eorundem teſtium preſentia habitis et factis et non aliter neque alio modo. Et incontinenter poſt premiſſa eandem ſcedulam perlegit et ut in eadem continetur juravit. Super quibus aſſercione et proteſtacione per eundem modo premiſſo tunc ibidem factis unum vel plura publicum ſeu publica exinde conficere inſtrumentum ſive inſtrumenta ac teſtes preſcriptos teſtimonium perhibere etiam tunc ibidem rogavit et requiſivit. Quibus ſic peractis die menſe et anno predictis ac ſolenni conſecracione ejuſdem reverendiſſimi patris finita et expedita, Idem reverendiſſimus pater dominus Thomas Cantuar' Archiepiſcopus ante dictum ſummum altare pallium recepturus in mea et dictorum mag' Johannis Tregunwell Thome Bedill et Richardi Gwent teſtium predictorum ad hoc ſpecialiter adhibitorum preſentia ante preſtacionem juramenti infraſcripti iterum proteſtatus eſt ſe hujuſmodi ſe-

quens juramentum ſub eiſdem proteſtacionibus ut premittitur in dicto domo Capitulari habitis et factis ac ſuperius deſcriptis et non aliter neque alio modo preſtiturum et juraturum ac ibidem immediate poſt premiſſa juramentum ſub forma que ſequitur. In dei nomine amen Ego Thomas Archiepiſcopus Cant' ab hac hora inantea fidelis et obediens ero beato Petro ſancteque apoſtolice Romane eccleſie et domino noſtro domino Clementi Pape ſeptimo ſuiſque ſucceſſoribus canonice intrantibus. Non ero in conſilio aut conſenſu vel facto ut vitam perdant aut membrum ſeu capiantur mala capcione. Conſilium vero quod mihi crediturí ſunt per ſe aut nuncium ſeu literas ad eorum dampnum me ſciente nemini pandam. Papatum Romanum et regalia ſancti Petri adjutor eis ero ad retinendum et defendendum ſalvo meo ordine contra omnem hominem. Legatum apoſtolice ſedis in eundo et redeundo honorifice tractabo et in ſuis neceſſitatibus adjuvabo. Vocatus ad Sinodum veniam niſi prepeditus fuero canonica prepedicione. Apoſtolorum limina Roman' Cur' exiſtentia citra ſingulis annis ultra vero montes ſingulis bienniis viſitabo aut per me aut meum nuncium niſi apoſtolica abſolvar licencia. Poſſeſſiones vero ad menſam mei archiepiſcopatus pertinentes non vendam neque donabo nec impignorabo neque de novo infeudabo vel aliquo modo alienabo (inconſulto Romano pontifice) Sic me Deus adjuvet et hec ſancta Dei evangelia preſtitit et juravit.—Super qua proteſtacione ſic ut premittitur per eundem reverendiſſimum tercio facta et habita, Idem reverendiſſimus pater me prothonotarium et notarium publicum ſubſcriptum unum vel plura publicum ſeu publica inſtrumentum ſive inſtrumenta exinde conficere ac teſtes predictos teſtimonium perhibere de et ſuper eiſdem etiam tercio rogavit et requiſivit. Acta fuerunt hec omnia et ſingula prout ſupraſcribuntur et recitantur reſpective ſub anno Domine indictione anno regni Regis predicti menſe die et locis predictis, Preſentibus tunc ibidem venerabilibus viris prenominatis teſtibus ad premiſſa reſpective ut premittitur adhibitis et requiſitis. Et Ego Richardus Watkyns in legibus baccalaurius dicti domini noſtri Regis prothonotarius quia premiſſis omnibus et ſingulis dum ſic ut premittitur ſub anno Domini et regni dicti domini noſtri Regis menſe die et loco predictis agebantur et fiebant unacum

prenominatis teſtibus preſens perſonaliter interfui, Eaque omnia et ſingula ſic fieri vidi et audivi ac in notam ſumpſi, Ideo hoc preſens publicum inſtrumentum manu alterius (me interim aliter occupato) fideliter ſcriptum exinde confeci publicavi atque in hanc publicam formam redegi [a] ſignavi et nomine meis ſolitis ſignavi rogatus et requiſitus in fidem et teſtimonium omnium et ſingulorum premiſſorum. QUIBUS quidem proceſſis et actis noſtris antedictis plenariam et indubitatam fidem tam in judicio quam extra ac alias ubilibet in agendis adhibend' fore volumus et per preſentes decernimus, Vobiſque reverendiſſimo patri domino Jacobo Cardinali et Delegato antedicto de premiſſis omnibus et ſingulis per preſentes preſentiumque vigore cum omni debita reverencia et honore certificamus informacionem damus et referrimus. IN QUORUM omnium et ſingulorum fidem et teſtimonium premiſſorum preſentes literas ſive hoc preſens publicum inſtrumentum proceſſum noſtrum hujuſmodi in ſe continen' exinde fieri et per prefatum providum virum magiſtrum Johannem Clerk notarium publicum ſcribam noſtrum predict' ſubſcribi et publicari mandavimus noſtroque ſigillo juſſimus et fecimus appenſione communiri. Data et acta fuerunt hec omnia et ſingula prout ſupraſcribuntur et recitantur ſub anno Domini indictione pontificatuque ac menſe diebus et locis ſuperius reſpective ſpecificatis preſentibus venerabilibus et circumſpectis viris et perſonis ſuperius reſpective etiam nominatis cum multis et quaſi innumeris aliis teſtibus ad perhibendum exinde teſtimonium ſpecialiter rogatis et requiſitis.

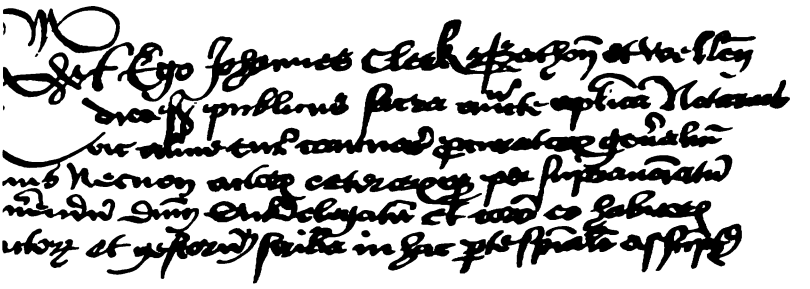
[a] It is *ſignavi* in the MS, but *ſignoque* was probably intended.

ET Ego Johannes Clerk Bathon' et Wellen' diocefis publicus ſacra auctoritate apoſtolica Notarius ac alme Curie Cantuar' procuratorum generalium unus, Necnon actorum ceterorumque per ſupranominatum reverendum dominum Subdelegatum et coram eo habitorum factorum et geſtorum ſcriba in hac parte ſpecialiter aſſumptus, Quia literarum commiſſionalium ſive ſubdelegatoriarum predict' preſentacioni oneriſque ſuſcepcioni earundem ac procuratorii exhibitioni et articulorum dationi prefatique domini Thome Cranmeri partis exadverſo principalis reſponſioni teſtiumque productioni et examinacioni predictis modo premiſſo reſpective factis, Atque ceteris premiſſis omnibus et ſingulis dum ſic ut

premittitur ſub anno Domini indictione pontificatu menſeque ac diebus et locis ſuperius reſpective ſpecificatis coram prenominato reverendo domino Subdelegato et per eum agerentur et fierent unacum teſtibus prenominatis preſens perſonaliter interfui, Eaque omnia et ſingula ſic fieri vidi et audivi, Ideo exinde notam ſumpſi et hoc preſens publicum inſtrumentum manu aliena (me interim aliis impedito negociis) fideliter ſcriptum exinde confeci ſubſcripſi et publicavi atque in hanc publicam et auctenticam formam redegi. * Signoque et nomine meis ſolitis et conſuetis ſignavi et [in] fidem et teſtimonium premiſſorum rogatus ſpecialiter et requiſitus.

Jo. Clerk.

* To the notarial device of J. Clerk, which appears here again in the MS. the ſix lines engraved below are oppoſite, being repeated from the beginning of the final atteſtation in p. 1112; and they preſent a fac-ſimile of the hand-writing.



ADDENDA.

No. III.

Supplement to *Cardinal Pole's Instructions for his Messenger to the Queen.*

See Appendix, Num. LXXV. pp. 921—935.

FOR the concluſyon of all thatt ys compryſed in your inſtruction, as that the whiche conteyneth the hole ſomme of my poore adviſe and counſell it pleaſyth her grace to aſke of me, yow ſhall ſaye that my moſte humble deſyer is that in all deliberation her grace ſhall make toucheing the mayntenaunce of her ſtate, the ſame wyll euer well pondre and conſydre what the providence of God hath ſhowed therein, above that which hath bene ſhowed in her predeceſſours kyngs of the realme in this one poynct, whiche is to have the crowne not onle as a kyngs dowghther and heyr, but hath ordered that this poyncte off ryght inherytaunce ſhall depend, as it doyth, of the authoritie he hath geven to his churche, and off the See of Rome, whiche is the See Apoſtolyk approveng her mother to be legittimate wyffe off Kyng Henrye the Eyght, wherebye ſhe is bounde both afore god and man as ſhe wyll ſhowe her ſelffe the very doughther off the ſayde Kyng Henrye the Eyght ryght heyr off the crowne, ſo alſo to ſhowe her ſelffe ryght doughtier off the Church and of them that be reſyde... in the See Apoſtolyke, who be the ryght heirs to Peter, to whome and hys ſucceſſours Chriſte chiefe hedd of the Church in heven and in earthe hath gyven in earth to bere hys place, toucheng the rule off the ſame churche, and to have the crowne thereoff. Which well conſydered and pondered her grace ſhall ſone

ſee how in her perſon the prouydence of god hath ioyned the ryght ſhe hath by her father in the realme, wyth the ryght of the church, thatt ſhe can nott prevayle by the one, excepte ſhe ioyne the other wythall, and they thatt wyll ſeperate thiſe twoo, take away not onlye halfe her ryght, but her hole ryght, beyng not ſo moch heyr becauſe ſhe ys kyng Henryes onlye doughtier wythout yſſue male, as ſhe ys his lawefull doughtier, which ſhe hath by the authorytie off the Churche.

Which thing prudentlye and godlye conſidred ſhe can nott but ſee what faithfull counſell this is, that above all acts that in this parlament ſhall be made, doth aduertyſe her grace, to eſtableſh that the wych parteyneth to the eſtableſheng off the authoritie off the Churche and the See of the ſame, wyth rendreng to hym that is ryght ſucceſſour to Peter therein his ryght tytle off hedde in the church in yearthe, wythout the which ſhe can not be ryght hedde in the realme, and this eſtableſhed, all controuerſye is taken awaye, and who wyll repyne vnto this, he doth repine to her ryght off the crowne.

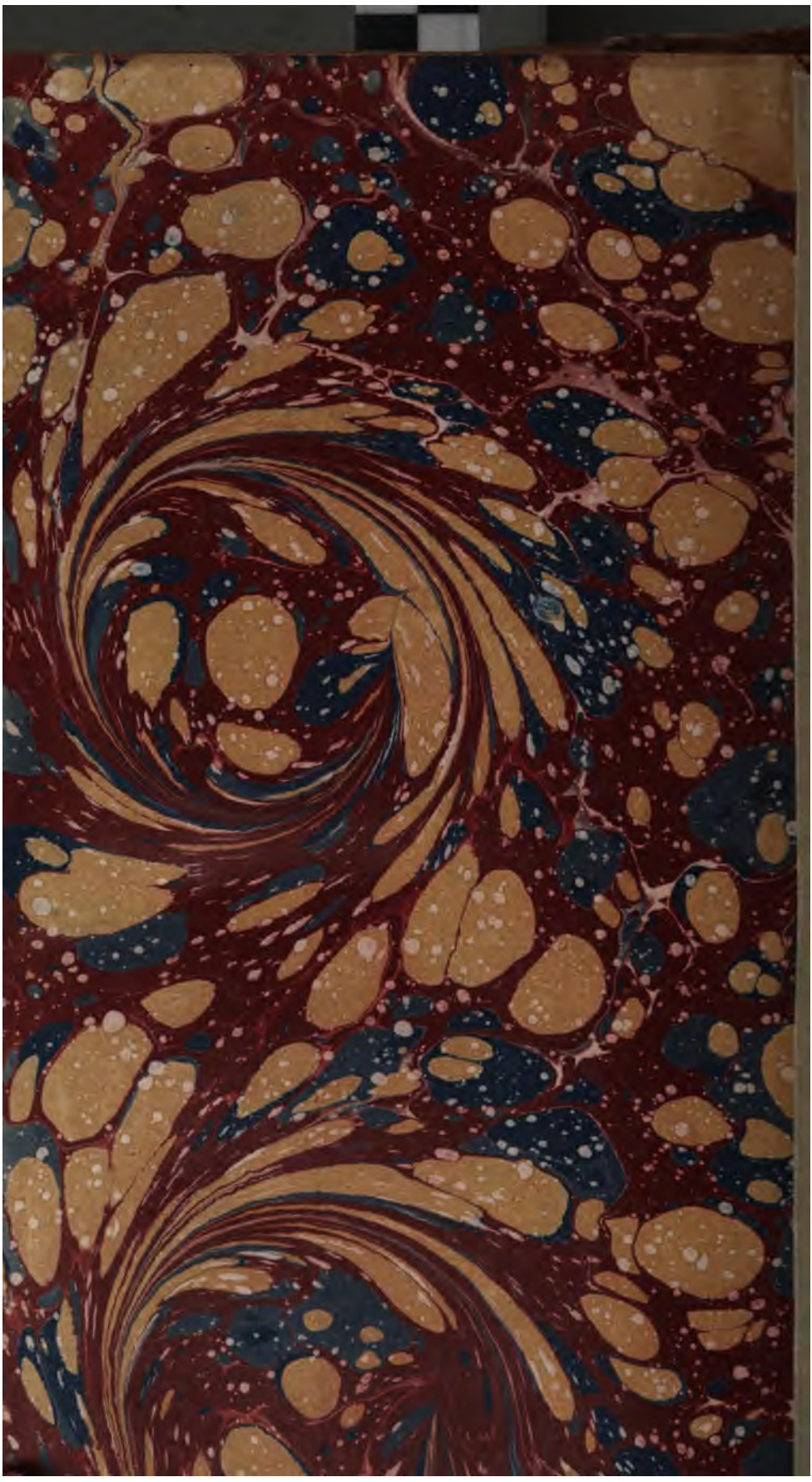
Wherefore this is my furſt aduyſe, that this poyncte above all other ſhuld be entreated and enacted in the parlament, And ſo I knowe her graces full mynd was and is that it ſhuld be, but ſhe fearith difficultyes, and hereapon dependeth that her grace aſketh my poore aduyſe how this difficultyes may be taken away.

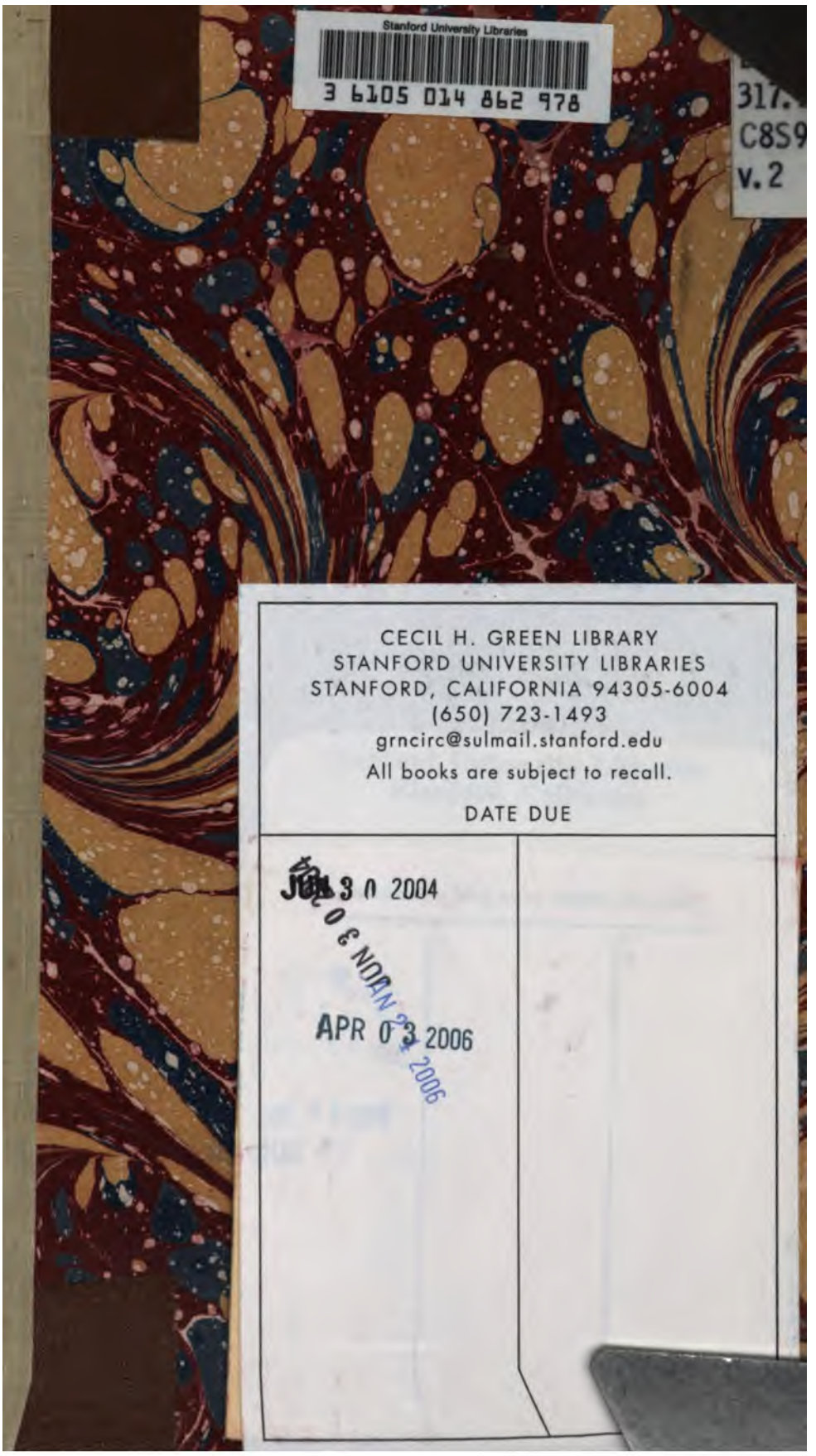
Vnto this yow may ſaye, that they muſte be taken away by the healpe off him that by his highe provydence above mannes expectation hath gyven her all redye the Crowne, which wyll have as well this ſecond act knowen of the mayntenaunce thereof to depend off him, as the furſt in atteyneng therto. And to have his healpe the meane is, by humble prayer, wherein I wold advertiſe her highnes not onlye to gyve her ſelff to prayer, but alſo by almes to the nede excitate the myndes off other to prayer, theſe be the meanes off moſte effycacye, and wyth this to take that ardent mynde to ſtableſhe the authoritie off the Church caſteng away all feare off man, that ſhe toke to have her crowne, and not ſo moche for her owne ſake as for the honour off god, which gave her the crowne, And yf ony dyfficultye

ſhuld be feared in the parliament herein, leve the honor to take away the dyfficultie thereoff to none other, but aſſume that perſon to her ſelffe, as moſt bound therevnto, and to propone yt her ſelffe, which I wold truſt to be off that efficacye that yff inwardlye ony man wyll repugne, outwardlye the reaſons be ſo evydent for this part that ioyned wyth the authoritie off her perſon beyng proponent, none wyll be ſo hardye, temerarioufe, nor impious, that wyll refyſe. And if in this deliberation it ſhuld ſeme ſtraunge to put furth thiſe matters in the parlement, as I have ſayd in the inſtructions wythout comunicateng the ſame wyth ony off her cownſell, I wold thinke ytt well her grace myght conferre it wyth twayne off the cheffeſt that be counted off the people moſte nere her fauour, one ſpirituall and an nother temporall, wyth declareng to them, furſt how touching her conſcyence afore god, and her ryght afore the world ſhe can neuer be qwyett vn tyll this matter be ſtableſhed touching the authorytie off the Churche, reqwyreng their vttermoſt healpe in that as if ſhe ſhuld fyght for the crowne, her majeſtye may be ſuer the putteng the ſame furth wyth that erneſte maner, they wyll not lacke to ſerve her, and thei may ſerve greatlye in the parlament after her grace hath ſpoken, to proſecute and juſtyfye the ſame wyth efficacye off wordes to gyve all other example to follow, her grace leaveng this part vnto them, that if the name off obedyence to the Pope ſhuld ſeme to bryng as it were a yoke to the realme or ony other kynde of ſeruytute, beſyde that it ſhuld be profytable to the realme both afore god and man, that her grace that bryngeth it in again wyll neuer ſuffir it, nor the Pope himſelfe reqwyreth no ſuch thing, and herein alſo yf they ſaye that my perſon beyng the meane to bryng it in wold neuer agree to be an inſtrument thereoff, if I thought ony thraldome ſhuld com therbye, thei ſhall neuer be deceyued off me. And yff thei wold ſay beſyde I wold neuer haue taken this enterpryce apon me except I thought by the ſame to bryng greate comfert to the countreye, wherein the Popes authorytie beyng accepted I wold truſt ſhuld be ſo uſed that it myght be an example off comfort not onlye to that countreye butt to all other that hath rejected it afore and for that cawſe hath bene euer ſyneth in great myſerye.

This is the ſumme off all my poore aduyſe at this tyme, in this caſe, whereoff I beſech almyghtie God ſo moche may take effect as ſhall be to his honour, and welth to her grace, and the hole realme beſyde. Amen.

THE END.

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